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WORLD DOMINION

and

THE WORLD TO-DAY

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"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

An International Review of Christian Progress

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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EDITORIAL

Grass Roots

GRASS Roots appears to be the the latest American jargon in Christian and other circles to describe the need to get down to fundamentals and to see that the movements of our time are more firmly rooted in the soil of their constituencies. Otherwise they may wither for lack of nourishment which can only be obtained at the grass roots level.

Whether this is merely a new name for an old thing, it certainly points to one of the primary needs of our time. One of the greatest leaders of the last war has ascribed part of his success to the fact that immense pains were taken to acquaint not only staff and officers but also N.C.O.s and "other ranks" with the general strategy of the effort, in order to explain their particular part in the action. Surely something of the kind is necessary and urgent in the movements which this journal attempts to describe and correlate.

It is a reasonably safe assertion that in church affairs leaders and led are out of touch with each other and have little or no real understanding of what the others are doing. That can be seen very clearly in the sphere of missionary propaganda. New situations are arising in the East and in Africa; new policies are being formulated and the whole emphasis of missionary work is undergoing radical change. Very little of this gets across to ordinary people—the man in the pew, if not the man outside—and a good deal of what is offered as an account of and motive for missionary work bears little relation to the rapidly changing facts of the situation. It may be the difficulty of communication, the time-lag which renders everything out of date so quickly, it may be a fear to be honest and admit failure, it may be that constant eye on the collection.

Whatever the reason, we constantly underestimate the ordinary man's powers of judgement: he may not have all the facts, especially the newest ones, at his disposal, but he can generally judge whether a speaker is authentic and speaks from experience, whether he is conveying an honest picture. Subtleties of doctrine and implication may be beyond him, but on broad general impressions he has an instinct.

Such judgements are peculiarly apposite when a subject arises which all speakers are forced to deal with at some time — Communism.

Churches issue statements by highly-placed officials, missionary speakers may refer to it very gingerly, but it remains that ordinary people often have Communist contacts and experiences of Communist penetration far more serious than occur to those at the top. They are not willing to speak about them in public, but they sometimes talk in private, and when it comes, it is usually accompanied by some judgement on Christian witness in the same situation—or the lack of it. It is fair to say that much propaganda for missions underestimates its audience.

Something of the same situation recurs in the relations between Churches. It is known, though not well known, that those at the top of the various ecumenical movements get on well together and understand each other's positions and would be prepared to go much further if they could carry their constituencies with them. A good deal of thought and some propaganda is being given to this problem without much result.

Once again it may be asserted that ordinary people within the Churches—and sometimes clear-sighted critics and observers outside them—have judgement, though they lack information. It also happens that the kind of things they notice about their churches, and especially their differences from other people's churches, are not the kind of things which worry the people higher up in the hierarchical scale. The pundits of the ecumenical movement may well direct more attention to this singular fact. Which is right in this matter, the theologians or the multitude, is again a matter for judgement.

THE present age has been grandiloquently called The Century of the Common Man. In fact its fate seems to have been so far at the mercy of some surprisingly uncommon men, Mussolini, Hitler, Stalin, and Mao Tse Tung. The common man is more cribbed and cabined and confined than he was, but he is often prepared to endure it if it means security and better living in a material sense. Nevertheless there is a sense in which policies and plans have to be made clear to him; in some obscure way he is called on to pass some final judgement. This applies equally to those concerned with missionary planning and strategy, with those who seek to bring Churches closer together and, above all, with those whose concern is evangelism, who seek to confront the ordinary man with an extraordinary Gospel—in fact the Good News.

E. J. B.

INDIAN FAMINE RELIEF : HOW TO HELP

Gifts towards famine relief in Bihar and Madras may be sent to Edinburgh House, 2, Eaton Gate, London, S.W.1, marked "India Friendship Fund."

To many the final beatitude becomes full of meaning

Has the Church in China Collapsed?

"John"

THIS question is being very frequently asked in this country to-day. Occasionally it is being framed in such a way as to presume the answer "Yes." It needs therefore to be stated very emphatically indeed that the Church in China has not collapsed and is showing few signs of being likely to do so in the near future. That very statement, however, is likely to provoke in many minds a second question. What of the future? May we expect a collapse of the Chinese Church within the next few years?

And that is a very different question indeed; different because its answer involves a measure of speculation, different also because we in this country may help to answer our own question. As Christians we have no right to ask such a question unless we intend to play our part by supporting the Chinese Church with fervent and continuous prayer. We are "all one in Christ," and it is never more important to demonstrate that fact than at such times as this when one part of the Church is going through a period of peculiar difficulty. That demonstration must, of necessity, now be limited almost exclusively to the invisible realm of the spirit, but our prayers, informed by understanding and true comradeship in Christ, can strengthen immeasurably our fellow-Christians in China.

It is hardly possible to exaggerate the problems which they are facing at the moment. Within a few months the numbers of missionaries remaining in China will have to be counted in ones and not, as in the immediate past, in hundreds and even thousands. Missionaries leaving are doing so not because the Government has expelled them, nor, with some exceptions, because the missionary societies have recalled them, but because the Chinese Church has said to them, "The Church is accused of being an agent of imperialism. We shall be better able to preach the Gospel, temporarily at least, without you."

This question of establishing the purely indigenous character of the Chinese Church is not, of course, simply a matter of the presence of missionaries. It touches all sides of church life. The various congregations and denominations are being urged to become self-supporting within the shortest possible time; a phrase which is now commonly interpreted to mean the next few months. It is possible that some particular groups may be able to continue to receive funds from overseas after that time, but it is unlikely that many will be able to do so. Again, correspondence with Christians in other lands leads to the suspicion that an attempt is being made to maintain contact with imperialist agents. Sad though it is, it would seem wise not to write letters to Chinese Christian friends at present. This break in fellowship with Christians in other lands is felt very keenly by the Chinese Church. It is the more important, therefore, to pray so that they with us may be conscious of our deeper fellowship in Him.

An equally serious problem is that of the Christian institutions; the schools and the hospitals, the orphanages and the welfare centres. Many of these have already been taken over by the Government. Many more of them have found the present regulations to be such as to hamper very seriously their Christian witness. In the case of schools, these regulations appear to vary somewhat from place to place, but generally speaking, while it is possible for the students to organize their own religious meetings, it is no longer possible for members of the staff to do so, even if the meetings are held off the school premises and out of school hours. Examples could be quoted of teachers who have found themselves in serious trouble for suggesting that their pupils, their Christian pupils, should attend Sunday-school. It was held that this was bringing unfair pressure to bear on the children.

All this is seriously crippling to the Church. We have only to think back over recent years to realize what a grievous loss it will be to the Church to be deprived of its schools and hospitals. How many of the present leaders owe their first experience of Christ to the time they spent in one of the Christian schools? How many ordinary people have learned of the love of God as they lay in bed in a Christian hospital?

Nevertheless it has to be recorded that Christian leaders are facing with comparative equanimity the loss of these institutions. Most of them realize all too clearly that even if the Government does not take them all over, the Church will not be able to afford to run them once funds cease to arrive from overseas. Perhaps we have placed too much emphasis on these institutions in the past. Certain it is that Chinese Christians are saying to-day, " Whatever happens to our schools and hospitals, the Church must remain." The Church is something greater than the institutions it has conducted.

AND so we approach the heart of the problem—for the Church consists not of the western missionaries nor of institutions and buildings, but of Chinese men and women who have been reborn through faith in Christ. What of their fellowship? What of their witness?

The religious freedom promised in the constitution has meant that there has normally been freedom to worship; freedom to hold both church services and small prayer meetings. This statement, however, needs qualification. From the time of " liberation " in certain country-districts the local officials have forbidden Christian meetings, and appeals to higher authority in such cases have usually been made in vain. This problem has become more widespread with the introduction of land reform. The Government in certain areas has feared the possibility of serious opposition to its policy of redistribution of the land. It has therefore in these areas decreed that no meetings of any kind shall be held for several months. This has been a serious blow to the Church, and in many places no services have been held since well before Christmas of last year.

In places where these difficulties do not operate, it has nevertheless been found that circumstances have been such as to make a decrease in Church attendance almost inevitable. There are

ıree main reasons for this. In ıe first place, the Government sually arranges its special parades nd meetings for a Sunday morning, nd for some people, quite a large umber, attendance is compulsory. hen again, poorer church-mem-ers are finding it so difficult to earn ıfficient on which to live that they re having to work much longer ours than they used to. The third roblem, experienced in some gions, was the attempt to make verybody eat two meals a day ıstead of three; an experiment ading to awkward dislocations in ıe matter of times of service nong a people used to coming to ıurch "after breakfast" instead at a stated hour.

HAVING said all this, it is important to add immediately ıat despite these difficulties some ngregations report a better tendance and, more important ill, many places with a decreased eekly attendance nevertheless aim an increase in church mem-ership. It is indeed surprisingly ıt generally true that there has en a real growth of interest in ıe Christian message during the ıst year. In some places statistics ould be produced in support this statement but, quite art from figures, which are very fficult to obtain and not too liable even when they are obtain-le, there are plenty of good bservers from a variety of different eas to confirm this impression.

This increased interest is found pecially among such groups as e fundamentalist and have been ost loosely connected with mis-onaries and the general missionary ıterprise. The reasons for this are ear enough. The fact that they e indigenous frees them automatically from the charge of imperialism. Living under an authoritarian regime, the Christian is apt to give a more authoritarian interpretation of his own beliefs. The other-worldliness of these groups, coupled with their pre-millennialist views, makes them well-suited to survive in a Communist state. It is strange that the Communists, who have so often accused the Church of being other-worldly, appear to look with far greater suspicion upon those Churches that have a social programme than they do on those that have not.

Among these various groups special mention should perhaps be made of the Jesus Family both on account of their rapid growth and also of their attempt to put into practice the early church Communism of "having all things in common." Theirs has been a noble witness. Whether their answer has any more permanent significance than that described in the early chapters of the Acts of the Apostles remains to be seen.

Those same chapters have become very precious to the Chinese Church in recent months. There is so much in them that is common to their own experience. Eash passing month has filled the final beatitude with fuller meaning.

As these difficulties have pressed in upon the Church, two things have become obvious; first, that the Chinese Church is a praying Church and, second, that it is a witnessing Church. The small prayer meeting has always been more in evidence in the ordinary congregation in China than in its counterpart to-day in England. The ordinary Christian has learned to talk direct to His Heavenly Father and to cast all his

care on Him. The habit of prayer has stood the Church in good stead during this time of testing. Where meetings have been possible there has been much earnest prayer. Where they have not, and the Christian has had perforce to pray in solitude, the memories of past prayer meetings and services, and the knowledge that other Christians are kneeling in solitude also, even as he is, has been an immense source of strength and has brought a sense of deep fellowship in Christ, which nothing else could produce.

But the Christian has not ceased to be a Christian when he has risen from his knees. He has gone forth to witness. This indeed has been the most encouraging thing of all about the Church during the last few months. The Christian faith is being constantly challenged, and any Christian, no matter how humble or obscure, may at any moment be asked to give a reason for the hope that is in him. To many this was a new experience and answers did not come easily. But study and discussion among Christians themselves has added to the faith already possessed an ability to put that faith into words.

Leaders of the various Churches have from time to time to prove their patriotism by making public statements, which often read strangely to Christians in this country unacquainted with the precise situation and unable to appreciate the exact meaning of the words as originally uttered or written. These same leaders however, have said and said again that they will never compromise their faith in our Lord and Saviour Jesus Christ. Exactly where that line is to be drawn in particular circumstances it is not always easy to decide, but it is they and not we who must draw that line. Our part is to pray and to extend to them our full confidence and love not a suspicious and critical sympathy which expects them to be less Christian than we would be, but a glad and joyous sense of comradeship in the service of the living Christ, who will work out His triumph afresh in them.

The Bible in China

THE new General Secretary at the China Bible House in Shanghai is Dr. Bae Lee, former Principal of the Christian College of Hangchow. As all foreign personnel are withdrawn, it will fall to the lot of Dr. Lee to plan and direct Bible production and distribution of the China Bible Society. Mr. Gordon F. Ward, a member of the Methodist Missionary Society, who has been acting for the Bible Society of Shanghai on a part-time basis and who has recently returned from China, gave "The Friends of Bible House" a short account of what is happening in that country at the present time. Work in Bible House, said Mr. Ward, is continuing and will continue. The Chinese Executive Committee are responding loyally to the challenge confronting it. The Committee have already decided on their printing programme to meet the needs of distribution for the next two years they hope to have it completed within six months. This will give them some measure of security for they cannot calculate at the moment what difficulties the future may bring. Newspaper Publishing Houses are being nationalised by the Government, and since 1951 the book-trade has also undergone the same process. Though scientific, industrial, medical, and other technical works are still being published by private firms, the future of these is uncertain. The sale of books and reviews has become a monopoly of the New China Book Agency, which has been taken over by the State. Patience and far-sightedness are needed in consequence. Dr. Baen Lee is a man of wide experience. He was Associate Editor of the Commercial Press of Shanghai, and has studied business administration in America. He is suited, therefore, to the task in front of him.

Welfare Experiment in Korea

Whang-kyung Koh

IT was 21 July 1937 when a small social settlement was opened in a village of 110 thatched-roof houses. About thirty girls were flocking to the village assembly hall with great excitement as soon as they heard the bell ringing. What a day for the village! Other folks were watching them, congratulating each other that their children could go to school now. It was the first day of summer vacation for other schools.

The sparkling eyes of the village people with new hope of education were surpassed by the kindled hearts of the two sisters. It was the first moment of materialization of a long dream. From early childhood, we had deplored the misfortune of the Korean people, under unjust Japanese rule. Our determination that we must protect ourselves through mutual service was very much strengthened by the nation-wide Korean Independent Movement in 1919 and the cruel suppression by the Japanese. An unusually happy Christian home with pioneer spirit in education gave us the opportunity to go to the university. My sister had taught music at Ewha University after receiving a teacher's diploma from the Wesleyan Conservatory of Music, Georgia, and I had just received the Ph.D. in sociology from the University of Michigan when we put the programme of social service into action.

Chandari, one of the smallest, poorest and nearest villages to the city of Seoul, was chosen for our welfare experiment, within the budget of our own salaries. Through preliminary survey, two important lessons were obtained from the village before we started the work: (1) Almost every Korean village has one assembly house where important discussions, weddings, funerals and recreational gatherings were held; (2) their keenest desire was to give free education to their children.

Chamaiwon or Sisters' Garden was the new sign for the old village assembly house because it was offered from the village for the free education of their children. From 1937 until 1941, the schedule was a heavy one. Besides the school classes each morning for girls from seven to fourteen, and an hour's class each afternoon for sixteen women between the ages of fifteen and forty, a club of twelve girls of marriageable age learned the art of homemaking, sewing, cooking, and child care. Pre-natal and medical clinics were held once a month and twice a month, and a visiting nurse made her rounds. Thirty babies were cared for in a monthly baby-welfare clinic. Hygiene and domestic science were taught in a class for home-makers, and every afternoon there was kindergarten for thirty youngsters. The religious programme included daily devotional exercises and a regular Sunday school.

Great was the joy of the mothers to see not only their children learning something, or their babies growing healthily through the baby-welfare clinic, but to learn to read and write themselves. The Korean alphabet of eleven vowels and

fourteen consonants, invented by our own King Sejong in 1446, meant that it did not take more than a month to learn how to write a simple letter to their friends.

OUR constant effort was to teach how to improve their health, knowledge and living condition within the resources available in the village without involving too much cost. At the same time, our most difficult assignment was to expand our programme without increasing the budget. The first eight months' education won their confidence. When we needed more rooms to extend the programme, the family heads' assembly elected its own chairman. Within a month the house was enlarged to double its size by their own contribution of money and labour. In the meantime, we were busy in mobilizing all available resources to carry out the enlarged programme. First-class doctors in Seoul, who happened to be our father's students at the Severance Medical College, and many graduate nurses, who were my sister's piano pupils, were willing to give their voluntary service for our medical and visiting nurse programme. My sociology students at the Ewha University not only helped our programme but also collected many useful materials for this settlement work. My professional colleagues volunteered to give practical education to the women.

Village women brought their own charcoal cooking stoves and materials for cooking class and even carried their own sewing machines on their heads to learn how to sew children's western clothing which is quite common in Korea. We could not imagine how this poor village had so many sewing machines. When kindergarten started as soon as the house was enlarged, a small organ was given by my father's professional colleague, who later became Minister of Health, and all other minimum equipment and toys were freely given. Yellow coats for the boys and pink coats for the girls were the uniform for the kindergarten children. Materials were purchased collectively, well tailored by voluntary workers, and distributed at cost. These two colours represented typical Korean spring flowers, azalea and forsythia. We provided recreation for an elderly women's group so that they would co-operate with young members of the family better. It is traditional in Korea that young mothers can do nothing without the approval of their mothers-in-law.

The outbreak of World War II made us stop our educational programme, except for the baby clinic and kindergarten. In the meantime, we had set up in Seoul a small nursery for under-privileged babies. Since the house was purchased by a loan from a bank, we could not expand and were compelled to take care of twenty babies in rooms intended for ten. My sister resigned from the university to devote full time to this work. We had to face financial difficulty not only because her salary no longer aided our budget but because the Japanese Government had to exploit more from Koreans to obtain money for the war. But lack of funds did not justify us in ignoring the new demand for delinquent girls when a Juvenile Court came into being in Seoul. Kind permission was given to us to use a house for domestic science students of the university where I had been professor for nine years. All the

olleges and universities were osed down at this time in order mobilize all the students for war rvices.

When I started this new branch ork with two assistants, my former iiversity students, I was convinced at religious instruction was eeded. But in such a critical time, hen many churches and Christian aders were being persecuted by e Japanese Government, it was ot so simple. I went to the judge the Juvenile Court who was panese and told him, "I have no nfidence in guiding the girls you nt without bringing them to God. ou know my religion is Christiiity. Do you object to my giving ristian education?" He was mbfounded and did not say a ord for a few minutes. Finally, opened his mouth, "Please don't rget that your primary duty is to ake the girls loyal Japanese subcts." I was rebellious and said, t is understood," instead of "No." eligious instruction and domestic ience were the main programme r them.

We were urged by the Japanese overnment shortly after the omic bomb in Japan to move out a village, packing up all the bies, equipment, personal belongs, and a considerable amount of sh borrowed from a bank for five ars' minimum maintenance. Staff d to be reduced and the delinent girls were trained to be rses for the babies and to take re of a vegetable garden which is kindly shared by an elder of e village Presbyterian church. he week after we had moved, on August, 1945, Japan surrenred. Amongst all the excitement village people shouting for joy of eration and destroying Japanese rines where Koreans had been forced to worship, my sister quietly and quickly returned to Seoul to bring all our work back. Whilst I was keeping the work going, I gave public talks to the village people to calm down the excitement and turn their energy into constructive channels.

NEWS arrived informing us that both the Soviet and U.S. armies would accept the surrender of the Japanese army in Korea, dividing their labour at the middle point of the thirty-eighth parallel. For the sole purpose of welcoming the allied armies with correct signs and arches of welcome, people were eager to find where the thirty-eighth parallel was. The sign, "Welcome Soviet Army" in our village indicated that I was located above the thirty-eighth parallel where the Russian army was coming in. Big crowds with a simple village band cheered them when they marched in because they promised the independence of Korea after driving the Japanese out. I was preparing to move everything back to Seoul as soon as my sister came back.

What a strange thing happened! All communication and transport completely stopped between us and Seoul because the thirty-eighth parallel stood between them. Why? No one knew. How long? People worried. The straight, imaginary line cut the country into two just like a piece of cake. Family, church, school, factory, were divided artificially, and there was no way to get together through legitimate means such as certificate or passport except sneaking through the heavily guarded line (by Russian soldiers and later United States soldiers also) at the risk of life. The wholehearted spirit of welcome was cooled off by suspicion, then resent-

ment and anger followed when we started suffering from this unexplained and unauthorized tragic division line. Such gloomy news, "So many were shot to death yesterday while they were crossing the line," warned me as to what might be my fate. Our work divided by the Iron Curtain had to be united through that risk.

AT the end of September, 1945, I walked eighty miles through steep rocky mountains and isolated valleys disguised as a country woman to sneak through the line to get to Seoul. Every footstep sounded like "life" or "death." My recognition of American soldiers on the third day of my fatal journey was the only sign that I had crossed the thirty-eighth parallel without being shot.

We tried very hard to bring our establishment back to Seoul through legitimate means but in vain. Finally the same process had to be repeated. Nine strong boys from an orphanage in Seoul volunteered to fetch the babies and the head-nurse crossed the death-line twice. Feeding the babies and changing diapers every few hours along the risky journey for three days on foot were more than a tragic joke. The wise head-nurse had to wash the diapers whenever she found a stream and rationed the wet pieces to each boy to dry on his head while they were walking. When the babies had crossed the thirty-eighth parallel safely, the United States Army immediately sent out a truck and brought them to Seoul.

It was impossible to reopen the baby nursery when Seoul was already so crowded by the refugees escaping from the north by hundreds and thousands every day. Six million extra population in the south during this four years' period (1945-1949) is a good indication of the crowded housing situation. While this welfare work had to be suspended due to lack of building, both of us had to devote our time to the reconstruction of Korea in close connection with the Government. The only woman's magazine *Saisalnim* or *New Housekeeping*, by women and for women, was edited by me and published from the Women's Bureau of which I was director. This dealt not only with many practical problems such as how to reconstruct our home, community and country, but also gave a series of lectures on "Commonsense Sociology" that was an interesting analysis of current problems with non-technical language and colourful illustrations.

The baby nursery was reopened in 1949 and in the midst of preparation to resume all other branches of service, the Communists' invasion took place in June, 1950. My sister who was solely responsible for the work while I was abroad, was taken away along with 20,000 intellectuals from the city of Seoul by the Communists. An empty house, broken windows and complete starvation of the babies was the last report I received. What is left after repeated occupations and liberations, only imagination can tell. The future is certainly in the hand of God.

Pioneering in North Papua

The Right Rev. G. H. Cranswick

nevangelized areas of the Pacific.

T is in the South-West Pacific that we find the larger portion of that part of the earth's surface hich contains peoples still unouched by western civilization and ill unaffected by the Christian ospel. Here and there in the vast land systems are these areas ound, but their main occurrence s in New Guinea. We do not propose to include in this article that art of the great island known as utch New Guinea.* Its history, nditions and present circumances call for special and separate eatment. For the moment the ain Christian challenge and portunity are found in Papua nd Australian New Guinea, made familiar by the incidence of the cond world war.

In the islands that come under e term "New Guinea," where ethodist and Roman Catholic issions are largely represented, it ay be said that evangelism has ken place. The same is true also the southern part of the mainnd where the London Missionary ciety and Roman Catholic Misons are. In northern Papua and the northern and central parts the New Guinea mainland vast nevangelized areas await Christian netration. In northern Papua e Anglican Mission is at work—at mission so sorely hurt early this ar by volcanic eruption. In this ea four huge valleys pierce and vide the precipitous Owen Stanley Mountains. In contrast with the seaboard the peoples who inhabit these valleys are almost wholly unevangelized.

Black Nets supported by White Corks

The method of the Christian attack here is interesting. Years ago the great and wise Selwyn, pioneer Bishop of New Zealand and of Melanesia, established a missionary principle which he described as the use of "black nets supported by white corks." Like many before and after him he believed that the evangelism of a race is more speedily and effectively accomplished by members of that race rather than by members of another race. Selwyn commenced the evangelization of the Maoris and the Melanesians by taking lads to his training college, after gaining their parents' consent, and there giving them Christian teaching. Then he sent them back to their tribes to introduce Christ, and placed at strategic centres missionaries to whom they might turn—"black nets supported by white corks."

This is the first evangelistic method adopted to-day by the Anglican Mission. Faced by a babel of different tongues in the mighty valley areas, boys and young men who have learned to know Christ at mission schools return to their primitive tribes. They are equipped with pictures, portions of translated Scripture and other literature in their own tongues, and they tell of their own experience and treatment, so completely different from, and

*Now known as Irian—see "World Dominion," May-June, 1951.

more attractive than, the tribal samples. It is rare for them not to be successful in attracting others. Very soon they are followed, usually by a man missionary, sometimes by a woman. Every journey is on foot and calls for great endurance and hazardous feats of climbing.

"Hearers" and "Catechumens"

THEN comes the second stage in evangelism. The missionary meets the contacts. Said one messenger lad recently to his missionary on arrival, "Sir, there are here 100 people who wish to become Christians," and the missionary enrolled them as "hearers." They are told of the Church, the beloved family of God in Christ, and are invited to put up a building to which men, women and children may come to learn of the All-Father whose love protects His children from the terrifying evil spirits of animism. On his return the missionary sends this new Christian cell a native teacher. Daily school and prayers and worship are established. More and more "hearers" are added from other villages round. After a time these become catechumens, and after from three to four years of teaching they are baptized into the great Christian family. They are ministered to by a native pastor or a missionary priest and by a white teacher, a nurse, a visiting missionary doctor and possibly a builder, and they themselves become a new centre of evangelism for an ever widening area.

The Result

Among the primitive animistic tribes of North Papua, divided by great mountain walls and by a new language every thirty to forty miles, the speed with which the Spirit of God evangelizes them by this method may be judged from the fact that only sixty years ago this whole area was peopled by savage cannibals; to-day there are many thousands of communicants, Christians, catechumens and "hearers." They have their own Papuan clergy and teachers, their glorious cathedral built by themselves, on the site of a central cannibalistic place of sacrifice, and their churches, schools and hospitals all increasingly supported by their Christian co-operatives. To see these people worship their divine Lord and to hear them sing His praises, their transformed smiling faces raised to heaven the while, is for the white Christian a thrilling and unforgettable experience. It makes him almost wish that he might, like these people, plumb the real meaning of meeting and receiving Christ for the first time, and of emerging from literal spiritual darkness to the blaze of spiritual light.

The Test

Twice in ten years has this newly evangelized church passed with flying colours through fiery tests that might well have daunted older Christians. During the Japanese invasion their lands were laid waste, ten of their missionaries were slaughtered, and they themselves were overrun by hordes of white and yellow men most of whom, alas, were strangers to the Christian religion. When at last their leaders and pastors were able to meet, they declared, "Our buildings are smashed, our gardens destroyed, and our people scattered, but we now rededicate ourselves in the Name of our Lord to rebuild, to recall our people to Christ, and to go with the Gospel to all the region

vhere it is yet unknown." And his was taken up and carried nrough by the Church as a whole.

At the beginning of this year nother fearful test came. Within few hours the Mount Lamington olcanic eruption overwhelmed nany villages, the government eadquarters and two mission tations. It killed 4,000 people—nost of whom were Christians—nd destroyed missionary, medical nd educational work and equip-nent of great value and promise—ll in the newest part of the mission. Among the slain was the Rev. ohn Rautamara, a Papuan mighty n body, word and deed, and a man f God greatly beloved. His body vas found by his brother, Paul, vho was a member of the first atrol to enter the dreadful burnt-p wastes of what had been lorious, garden-like country. On is return Paul, truly representing ie spirit of his fellow-Christians, vrote thus:—

"I want to tell you what I have seen with my own eyes. A spear has pierced my heart and is even now fixed there."

After telling of the work of the urying of twelve or more Euro-eans (among them an entire iissionary family) he proceeds:—

"About twelve yards along the path to the church (now in ruins) I found John's wife, Mona . . . and nearby my brother John's life had ended. Dulcie his daughter lay at his head. Weeping I took a spade and buried the bodies, our missionary saying the prayers. . . . Our dear brother said that we would be together until death, and now he has led the way. . . .

I do not think we shall ever know such sorrow as great as this that has come upon us. God alone can really give us comfort. On Sunday we were asked how we were going to help our people and I said we would give money. There are twenty of us here who are going to give £2 each. Michael and I have collected it and we are giving it in to-day, so that when the white folk have their meeting to-morrow they will be able to follow our lead. Every Saturday we are going to the native market to buy food which we shall take to the Malahang hospital for the wounded and sick. Among them are very few Christians. We have lost them all. But there are a lot of 'hearers.'" (£2 represents a most sacrificial gift.)

IN the vast central and highland areas of the mainland of New Guinea the Lutherans and Roman Catholics have been at work for many years. But as yet only the fringe of the great task has been touched. Recently also the Australian Methodists have gone into the virgin part of the country.

Recovery and Advance

Lutheran Missions suffered grievously in the war with Japan. All their buildings except one or two were shattered and many lives were lost. Since the war they have been faced with unparalleled appeals for Christian teaching. Thousands of natives (sometimes 8,000) attend advertised services, some walking for four days to attend. Recently Dr. Laubach conducted a successful literacy campaign—"too successful," say some leaders—for native heathen chiefs are clamouring for evangelists and teachers, and have even resorted to threats of "kidnapping some" if their petitions are not met. Dr. Laubach has declared that "nowhere in the world is the door wider open for missionary activities and the Gospel than here in the highlands of New Guinea."

The Lutherans are being reinforced with personnel and money from America with magnificent generosity, and are able to proceed with reconstruction work and pioneer penetration on a scale not seen before in these regions. Since the second world war four new thoroughly equipped modern hospitals have been erected and a number of child clinics and health centres established. In many centres valuable agricultural and industrial developments are taking place. By means of "mission cooperatives" self-support is being increased and the indigenous Church led by its missionaries is now directly in control of the work.

Native Leadership

WITH all this truly magnificent background pioneer evangelistic work is being pressed forward. For this a native leadership policy has been launched. During 1950 thirteen native pastors were ordained and became members with white leaders of the Missionary Conference. During the same year the first native conference in the history of the mission was held. Thousands attended, 800 came by canoe. A loudspeaker system was installed, and proceedings were very efficiently run entirely by natives. The decisions of this conference are impressive. Arrangements were made for the intensive instruction of youth in the Christian way. Plans were set on foot for the commencement of evangelistic work among the Kukukukus, a fierce cannibal tribe in the central highlands. This decision for native penetration was made with Government encouragement. A "special common fund" was opened for the support of workers in heathen areas. By means of this congregations who have funds bu no men, and congregations wh have men and no funds, will b given an equal opportunity to part cipate in the great work of evan gelization that lies ahead of them.

Since 1946 all the war-shattere buildings of this plucky missio have been reconstructed and man new ones added. Far-seeing an courageous forward steps have bee taken in medical and educationa work and in the encouragement o native leadership. In this perio 30,000 baptized Christians afte careful instruction have been adde to the Christian church. Her truly we have one of the Lord' own miracles for which many th world over will praise Him.

Deeper Penetration

In the heart of the New Guine highlands area, behind migh mountain barriers with peak ascending to 13,660 feet above se level, there are tremendous valley carrying large populations of peop in the primitive state. His Honou Colonel Murray, the Administrato of Papua, New Guinea, estimate that in these highlands there is population of from six hundre thousand to a million people. I a beautiful climate and in countr of great fertility most of the peop are agriculturalists. They believ in supernatural spirits, and sorcer is practised. Life does not end wit death. Here there would seem t be the right kind of soil for th planting of the garden of the rise Master. Intertribal warfare is th norm, and every male native carri his spear or bow and arrows in h left hand, and his stone axe eith in his right hand or in his belt.

At the March, 1950, meeting Sydney of the Board of Methodi Overseas Missions it was resolve

'That we should seek on the mainland of New Guinea an area where our church would not interfere with the established work of existing missions or occupy areas at present unevangelized, which are the natural fields of expansion of such missions. We should seek any untouched population where Methodism could exercise her evangelical and social ministry for years to come." In the following July to October a pioneer party consisting of two experienced missionaries and three Papuan and three New Ireland teachers carried out a survey of the area of the Mandi region south of Mount Hagen where there are some 100,000 unevangelized people. This was done with the cordial approval and help of the Administration.

IT is worthy of notice that in this expedition native leaders were in the majority, once again demonstrating a principle in modern evangelism which is followed by all mission boards alike. After careful exploration involving weeks of journeys that called for great physical endurance the Methodist Mandi Mission was established, a site cleared, the building of houses begun and an agricultural lease applied for. As yet there is nothing to report save that a mission staff is being sent in consisting of a teacher, a nurse and a builder; and a new claim for Christ has been begged out. The challenge is great and the expense entailed heavy. The only means of transport to this area 6,000 feet above sea level, walled in by its mountain ramparts, is by aeroplane. Men and women and goods alike must be flown into this wild and primitive area. Much prayer and faith are called for.

The Hard Way

Although the evangelization of the peoples of the huge island groups in the south-west Pacific may be said to have been generally accomplished, there are still some islands which it is correct to describe as "untouched fields," where modern methods may be studied. Such islands are Malekula and Santo and others in the sphere of the Presbyterian Missions in the New Hebrides. Here, although a sustained attempt is constantly made to bring new ideas and techniques to bear upon the activities of the older evangelistic, educational, medical and general welfare programme, there is no escape from the hard way of evangelism. Immense emphasis is placed to-day upon the vernacular as a vehicle of evangelism. Hitherto the sheer difficulty of the situation has militated against this. The babel-like medley of variation in language from island to island calls for the greatest persistence and courage. Broadly speaking each island has its own, not dialect, but actual language. Nevertheless God is blessing the effort. In village school, in translated scripture and hymnary and in personal proclamation children and adults are hearing and receiving the message each in his own tongue.

Natives to the fore again

Both in medical and educational work there is a great turning to the use of native personnel. Carefully chosen Christian lads after receiving simple training as "dressers" are sent forth in the Name of our Lord. Specially proficient lads are sent to the Government Medical School at Suva in Fiji, where an ex-Presbyterian medical missionary is now the principal. These return to go

to unevangelized fields with the message. The effect is seen in many areas in an awakening understanding of the advantages of hygiene and infant welfare as part of Christ's way of life. Similarly the same evangelistic use of trained native personnel is now being made in educational work, and the success is outstanding. But perhaps the most notable single achievement—the outcome of years of brave pioneer development of this kind—was the inauguration in 1948 of the "Presbyterian Church of the Hebrides" in place of the old (1848) "Presbyterian Mission." It is recognized that because of the immaturity of the native church grave dangers attend this departure. But God has raised up a group of native church leaders who do not hesitate to turn to the missionaries as their "big brothers and sisters," and these missionaries themselves are wisely taking second place while training this hopeful native leadership. The result is twofold. The native Church is acknowledging and accepting its responsibility to evangelize. The native Church is also proving to be a sheet-anchor and defence amidst the clashing nationalistic ideologies which are amongst the most cruel of the legacies bequeathed by the Japanese invaders.

THE CHRISTIAN WORD TO BUDDHISTS

How is the Gospel to be preached to Buddhists? There are doubtless many ways, and new ways will have to be found in the situation described in the article on Ceylon Buddhism. One way which has proved itself over twenty years is that of Dr. K. L. Reichelt in his monastery *Tao Feng Shan* situated in the lovely hills behind Kowloon, on the mainland near Hong Kong. This mission to Buddhist monks is a place of pilgrimage in which Buddhist monks can find themselves at home in a retreat of quiet and meditation where they can yet be confronted by the Christian Gospel. Dr. Reichelt has sought in this way to bring Buddhist life and thought into captivity to Christ, to demonstrate, as Dr. Max Warren puts it, the Christian life in the Buddhist vernacular. Buddhist monks have been baptized and some have been ordained as Christian ministers. This work has now been described by Dr. Reichelt in *Religion in Chinese Garment* (published by Lutterworth Press price 15s.), and all who would know something of the way in which the Gospel can be, and has been, presented to Buddhism will find much to ponder and to stimulate in this work of a great Christian missionary.

A religion of withdrawal becomes a religion for expansion

Buddhist Ceylon

D. T. Niles

DR. H. KRAEMER, the Director of the Ecumenical Institute at Bossey, has just been in Ceylon. He had asked that his programme in Ceylon should include meetings with Moslems, Hindus and Buddhists. Such meetings were arranged but, in every case, the meetings were with people with whom the Christian Church in Ceylon was not in normal contact in a religious way. Dr. Kraemer himself sensed this, so that one of the things which he said to us before leaving Ceylon was that it seemed to him that the Church in Ceylon lived a too isolated life. "You are not," he said, "in living contact with the people of other faiths." He was right.

Of course, this does not mean that the Church in Ceylon has no evangelistic programme. It has. But its contact with the people of other faiths is almost exclusively instrumental. The Church runs schools and hospitals; these instruments bring people of other faiths into the area of the Church's influence, and the Church carries on evangelistic work among them. Where the relationship is not instrumental, it is largely impersonal. A meeting is held and people come. Those who come are an audience; they listen and they go. Very few personal relationships are established thereby or issue therefrom.

What is needed is such an expression of the Church's life in relation to the whole life of the country, and such an impact of the Christian community on the other communities in the country, that it will be possible to speak of evangelism as a "total enterprise" and as concerned with Buddhist Ceylon as a whole.

Buddhism and Ceylon's Political Status

> "Go Ye, O Bhikkus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."
>
> (*The Motto Text of the Maha-Bhodi Society.*)

The title of this article is Buddhist Ceylon and not "Buddhism in Ceylon," for the main thing that is happening in Ceylon is not a revival of Buddhism as such but *an attempt to cause life in Ceylon to flow through Buddhist conditioned channels.* This is not easy, but the attempt that is being made is intelligently directed and the pressure is consistently maintained.

Naturally a movement such as this has one major difficulty to overcome: Buddhism is a religion of "withdrawal," since for it history and time have no religious significance. But this difficulty is being overcome by placing in the forefront of emphasis not so much the teachings of Buddhism as the necessity of making those teachings known to the world. "The world is caught in confusion and beset with

sorrow. Buddhism offers the way out, and Ceylon is the land of Buddhism. One of Ceylon's tasks, as a politically independent nation, is to fulfil its responsibility to propagate the Buddha *Dhamma*." Thus it is sought to make the Buddhist missionary urge the religious content of Ceylon's political status. A religion of "withdrawal" becomes a religion for "expansion."

WHEN the Maha-Bhodi Society was founded in 1892, for the purpose of spreading Buddhism throughout the world, the inspiration was purely religious. There was the conviction that Buddhism taught the truth which the world needed. Behind the present missionary urge, however, there is a double motivation. There is the desire to spread Buddhism because of what Buddhism is; there is also the desire that Ceylon shall be in the forefront in spreading Buddhism because that is where Ceylon should be. This emphasis on Buddhist Ceylon found expression at the first Conference of the World Fellowship of Buddhists which was held in Colombo from 25 March to 6 June 1950. At this Conference Ceylon was the leading partner and was also chosen as the country where the world headquarters of Buddhism should be situated. There were delegates from the following countries: — Africa, America, Australia, Austria, Bhutan, Burma, Cambodia, Ceylon, China, Czechoslovakia, England, Finland, France, Germany, Hawaii, India, Italy, Japan, Laos, Malaya, Mongolia, Nepal, Pakistan, Switzerland, Thailand, Tibet, Viet Nam. In the programme of the Conference, a major part of the time was devoted to a tour of Buddhist centres in Ceylon and to a discussion of the ways and means of spreading Buddhism.

Not long after the meeting of this World Conference two events happened in the political world which must be noted. First, the Prime Minister of Ceylon, speaking over the air in Britain, where he had gone to attend the Conference of Commonwealth Prime Ministers, enunciated a foreign policy for Ceylon which he called "the Middle Way." As a statement on foreign policy it said very little. Its importance lay in its language where conscious use was made of Buddhist thought and Buddhist ways of expression. The second event was a decision by the Executive Committee set up by the World Fellowship Conference, to launch a "peace offensive" in the name of Buddhism and to send Buddhist ambassadors to various capitals of the world to make the offensive effective. It was significant that the basis of the "peace offensive" was to be the Buddhist doctrine of *Maitri*, which doctrine made completely irrelevant the political and economic issues that divided the nations. But, would the nations accept these as irrelevant? So does Buddhism face the consequences of trying to make a religion of "withdrawal" relevant to the problems of modern life.

The Emotional Content of the Buddhist Movement

"For the purpose of bringing closer together the Buddhists of the world, of exchanging news and views about the conditions of Buddhism in different countries and of discussing ways and means whereby the Buddhists could make their due contribution towards the

attainment of peace and happiness, so that when the 2,500th year after the Passing Away of the Buddha was reached in 1956, the whole world would have adopted the Buddhist way of life."

(*Quoted from the Call convening the Inaugural Conference of the World Fellowship of Buddhists.*)

The strength of any movement nd the forms that it will take, owever, are determined as much y the emotions on which it rides s by the goals towards which it is irected. There are four strands n the texture of emotion behind ne Buddhist movement. First, here is the emotion of *mass evotion.* Buddhism is a religion f festivals and pilgrimages, and where masses come together there achieved a depth of devotional eeling which is out of all proporion to the actual devotion of the ndividuals who compose the mass. This is a great gain. In Ceylon, his mass devotion has been trengthened in recent years by the xhibition of the Sanchi Relics. These were relics of two of the first isciples of the Buddha—Moggalana and Sariputta. When these elics were brought to Ceylon, undreds of thousands flocked to ee them and to pay their homage o them. It was also noteworthy hat, with respect to these mass emonstrations, the political leaders f the people had also shown hemselves to be its religious eaders. More was accomplished y the fact that the Prime Minister imself prostrated before the relics nd carried them on his head efore the people, than could have een achieved in any other way.

The second emotion that is vident in the country is one of *ggressive expectancy.* There is he feeling that accompanies waving banners and marching armies. There is in fact a flag, representative of world Buddhism, designed and introduced by Colonel Olcott when he came to Ceylon in 1873, which is used a great deal in Buddhist demonstrations. The colours of this flag are the six radiances of the Buddha.

THE chief event, however, which should be mentioned in connection with this mood of expectancy, and as symptomatic of it, is an announcement by Dr. B. R. Ambedkar. Dr. Ambedkar is the most outstanding political leader of the Harijans in India and is a member of the Central Cabinet. He attended the Conference of the World Fellowship of Buddhists in Ceylon. He declared there that he had become a Buddhist and that he had recommended to the Harijans to do the same. He pleaded at the Conference for a Buddhist missionary strategy that would achieve this end. After the Conference there has been announced from time to time in the Ceylon newspapers the news that groups of Indian Tamils in Ceylon have been converted to Buddhism.

It is significant too that the Buddhists have not only opened a centre for the propagation of Buddhism in Jaffna (the heart of Hinduism in Ceylon), but have also located this centre at Vannarponnai in the very midst of Hindu orthodoxy in Jaffna. Contributory to this sense of expectancy is also the tidings, that keeps coming to Ceylon from Buddhist missionaries in the West, of the avidity with which groups in the West are listening to the message of Buddhism. Buddhism announces in a new form the message of man's sufficiency, and it seems that

there are people in the West who are disillusioned liberal humanists who find in Buddhism a safe shelter that makes unnecessary any radical repentance and turning towards God. Missionary Buddhism and the emotion it engenders have now become facts in the life of Buddhist Ceylon. *The Buddhist World*, a new Buddhist newspaper which began publication in November, 1950, serves the cause of this missionary enthusiasm.

IN the third place, there is the emotion of *nostalgia*. Archeology has revealed the existence of an ancient Buddhist civilization in Ceylon, images of the Buddha are constantly being found by excavators, and a mood is gradually being formed in the country which looks towards the past for its inspiration and seeks to recover that past in the present. This mood finds its symbol in the ancient Buddhist capital of Anuradhapura, a capital that has now been freed by the Government from the encroachments of the modern town of Anuradhapura: so that the old capital and its ruins stand as an ever-present reminder and a challenge. In Anuradhapura also is the Bo tree grown from the sapling that Sanghamitta brought when she, with her brother Mahinda, introduced Buddhism into Ceylon: a sapling from the original Bo tree under which the Buddha attained enlightenment. To-day saplings from this Bo tree at Anuradhapura are sent to various parts of the Buddhist world. Here is the symbolism in action which conserves and multiplies emotional power.

The Force of a Nursed Grievance

". . . Thus Ceylon came to be honoured as the centre of the Buddhist world. . . . But th proud privilege also carries wit it a tremendous responsibility, th duty of propagating the *Dhamm* in the modern world. . . . In thes respects the Buddhists of Ceylo are found to be wanting. That th is so is not due to our fault bu very largely, if not almost entirel to the force of historic circumstance."

(*From the Presidential addre at the* 1950 *Session of the A Ceylon Buddhist Congress.*)

But there is still a fourth eleme in the emotional content of th Buddhist movement in Ceylo such that no understanding of it complete which overlooks th possibilities for evil of this aspec It is the aspect which seeks to dra strength for the movement b creating among Buddhists a *sen of grievance*. During the period foreign rule over Ceylon estal lished Buddhism has suffere But what is gained by underlinin this fact and injecting into th Buddhist movement the venom recrimination? A nursed grievan is a potent force; it can produ power for counter-action, but also destroys those who act und its power. A nursed grievan is unadulterated evil. But in th propaganda of Dr. G. Malalasekera, Lecturer in Pali the Ceylon University and Pres dent of the All-Ceylon Buddhi Congress, and that of the Hon. M S. W. R. D. Bandaranaike, th Minister of Health and Loc Government, there issues fro their recriminations about the pa a specific demand for the futu They want the Ceylon Governme to establish a government depa ment—a Department for *Sasa* Affairs—for the protection and r habilitation of Buddhism a Buddhist institutions. The nex

hich they use to link their criminations about the past with eir demands for the future is the andyan Convention, according which, when the King of Kandy rrendered to the British, the itish undertook to be the protors of Buddhism. A deputaon of Buddhist monks waited me months ago on the Prime inister to urge the formation of ch a government department. he Prime Minister's reply to them as a simple one: "The Buddhist kes refuge in the Buddha, the hamma and the Sangha. There n be no other refuge added to is." It was an answer that went the root of the problem. The st has shown, with respect to ery religion, the harm that crues to religion when it is supted by political and governental patronage. To do that to ddhism would be a disservice the first magnitude.

But the inwardness of this mand for a government departent, for the protection and habilitation of Buddhism, lies ewhere than in the needs of the ddhist movement itself. It lies the desire to forge an instrument th which the Christian movement n be countered. Once a governent department is set up to deal th one religion, automatically a partment has been set up to deal th all religions. And where ligions are concerned, discimination in government adminration is inevitable: it will be ssible by administrative action oppose the propagation of ristianity, even though such opagation is allowed as a fundaental democratic right in the nstitution.

The following resolutions opted by two representative Buddhist Conferences point the direction in which events are moving. It was resolved by the Conference of the World Fellowship of Buddhists: (1) that Governments concerned be urged to grant or assist through respective diplomatic channels in the granting of facilities for the establishment of *Viharas* where such do not exist; (2) that in all countries where Buddhists predominate in numbers, all existing Acts and Rules contrary to the principles of Buddhism be repealed and, where sufficient protection is not existent, legislation be provided; (3) that all reflections offending any particular ideology, class, creed or country, be avoided in utterances or publications by Buddhists; (4) that the Dhamma Cakka, with eight spokes representing the Noble Eightfold Path, be accepted as the International Buddhist Symbol and that the six-coloured Buddhist Flag be adopted as the international Buddhist Flag.

IT was resolved also by the All-Ceylon Bhikku Congress to launch a 20,000 signature campaign to press the Government to revive Buddhism.

The memorandum of the Congress further submits that the Ceylon Government has not respected Buddhist customs in state and judicial functions, it has not used the Buddhist year in place of the Christian year which gained popularity in the country during the British era; the Government has forced on Buddhists holidays on days which are of no significance to them, while it has not declared a sufficient number of Buddhist holidays (this reference is to the fact that Sunday is a holiday in Ceylon, and evidence is not

wanting that many Buddhist leaders see the strategic importance of eliminating Sunday as a holiday in their attempt to weaken the practice of Christianity); the Government has not given sufficient importance to Buddhist education and customs in schools; it has denied the necessity to establish a Buddha *Sasana* Department for the revival of Buddhism; and demands that Government bring about such legislation as may be necessary for the revival of Buddhism.

The Secular Policy of Government

"The Parliament of the Union of Burma by its Buddha Sasana Act of 1950 has set up a Ministry for Sasana Affairs and entrusted it with three fundamental tasks: promotion of the Buddha *Dhamma* in foreign lands, strengthening of the foundation of Buddhism in Burma, checkmating in a positive way the machinations of anti-Buddhist forces."

(*Quoted from "The Buddhist World" of 29 November,* 1950.)

This statement, with respect to something that has happened in Burma, is given here, since more than once Buddhist leaders in Ceylon have referred to Burma as the example that Ceylon must follow. At present, however, Government policy in Ceylon is different from that in Burma, as it is different from that in India. In Burma the State has accepted responsibility for the propagation and protection of Buddhism; in India the State is neutral towards all religions; while in Ceylon the State seeks to support all religions equally. A few examples must suffice to illustrate what this policy in Ceylon involves.

One of the government departments organized a pilgrimage to Anuradhapura of all the Buddhists working in that department. The pilgrimage was headed by a cabinet minister and a special train run at government expense took the pilgrims. Soon after this a similar pilgrimage was organized for Roman Catholics to one of their shrine centres. Since then there has been organized also a pilgrimage of Hindus. Another development has been the permission that the Government has now given for government employees in the various offices to form themselves into religious clubs for the purpose of holding religious meetings in their offices. Parallel with this action is the provision that is being increasingly made in government hospitals to have places of worship set apart for the various religions. It is interesting, too, that whereas there have always been Christian army chaplains, a new departure for Buddhist practice has been the appointment of the first Buddhist chaplain to the Ceylon army, with the rank of Major.

THERE is, however, another illustration of the equal support which the Government seeks to give to all religions, where the implications are not so simple as those given above. All illustrations of this second type belong to the educational system of the country. It is part of the Education Ordinance that no child should be taught in school any other religion than the religion of its father; or, if the father is dead, the mother; or, if both parents are dead, the guardian. Thus, for instance, a Buddhist parent, who elects to send his child to a Christian school, has no freedom to ask that his child should be taught the Christian faith; nor may

a child, born in a home where the father is Buddhist and the mother Christian, be taught Christianity even if both parents are agreed in desiring it. A second illustration is the rule that, where a teacher training college is run by a religious body, no student shall be admitted into that college who is not of that religion; and that students so trained must be given employment in schools run by the same religious body and will not be given employment in schools run by the Government.

THE quite different flavour of this type of illustration from the other illustrations about the government policy of equal support for all religions is due to the fact that in the field of education the motives of the Government have been vitiated by another consideration. An extensive school system has been the method chosen by the Christian Church in Ceylon to bring the influence of Christ to bear on the Ceylonese people, and the controlling motive behind the kind of government rules we have quoted is, as far as possible, to segregate this Christian impact. An illustration of the other side of this same policy is that in all government schools provision is being made for all children to be taught their respective religions.

A consideration of the government policy of equal support for all religions must include also a reference to the policy of the Ceylon University in this respect. Here two related actions of the University demand attention. There is first of all the provision in the University curriculum for the teaching of Hinduism, Buddhism and Islam, but no similar provision is made for the teaching of Christianity. It is true that Hinduism, Buddhism and Islam are not included as such in the curriculum; but are taught as part of the study of Oriental Languages and Eastern Philosophy. Christianity has no such convenient entrance into the curriculum of the University, and it is denied the right to enter under its own name for the University is supposed to be religiously neutral. On the other hand, the University is allowing to be built, in its shadow, a Buddhist foundation—a *Sangharama* and *Vihara*—where Buddhist monks can live and can be trained and taught and also become regular students of the University. There is every reason to believe that this policy of the University will be extended to the Christians if they seek to avail themselves of it. All that the Christian Church has done so far, in this matter, is to plan to erect a Christian Church at the University and to station a University chaplain there.

Buddhism as a Religion

> "The Sinhalese and Hindu New Year dawns to-morrow. From 9.06 p.m. to-day till 9.54 a.m. to-morrow will be the period that should be devoted for religious and meritorious work by way of preparing for an auspicious New Year. The lighting of the family hearth is timed for 7.22 a.m. to-morrow. The person lighting the fire is advised to do so by facing the South. The auspicious hour for the transaction of business is 11.22 a.m. to-morrow, and the colour of dress to be worn should be of a bluish tint. The first meal of the New Year is to be enjoyed immediately after business for the New Year is transacted."
>
> (*Quoted from the "Ceylon Daily News," of* 13 *April,* 1951.)

So far our thought has been of the Buddhist movement as a force that conditions life in Ceylon. Let us now think of it as a living religion of the people. In Ceylon there are 4,288,000 Buddhists; 1,326,000 Hindus; 606,000 Christians; and 433,000 Moslems. What does Buddhism mean in the lives of these 4,288,000 persons? It means more than a way of moral living. It means more than a way of understanding the problems of life. It means more than a method of withdrawal from the confusions of the common life. It is more than ethics, or philosophy, or asceticism. It is a religion. It is a way of relating man to superhuman possibilities. When the Ceylon Government launched its project to make water-power available for the generating of electricity, the Cabinet Minister in charge of the Public Works Department took a vow to light the ascent to Adam's Peak, a place of Buddhist and Hindu pilgrimage, and to go on pilgrimage there if the "gods" would help to complete the project successfully and in time. When the project was completed, the vow was kept.

This recourse to the "gods" is the place in Buddhism where Hinduism flows into it and gives it a new vitality. Indeed, one is often surprised by the amount of conscious Hinduism which lies within Buddhist practices. There is hardly a place of Buddhist devotion where one will not also find Hindu images. When, for instance, the Buddhists built a temple in Jaffna, where the people are mostly Hindus, and the Buddhist monk in charge allowed a Hindu shrine in the Buddhist temple grounds, a case was instituted by some Buddhists asking that the monk be removed because he had allowed this Hindu shrine. The Court dismissed the case on the ground that it was always customary to have Hindu shrines in Buddhist places of worship. This confluence of Buddhism and Hinduism is strengthened too by places of common pilgrimage such as Adam's Peak and Kataragama. Also related to this religious aspect of Buddhism are the widespread practices of devil-dancing, thread-tying, and the performance of works of merit; astrology is the chief buttress of this whole edifice.

WE mistake the real strength and purport of Buddhism when we do not recognize that its strength is the strength of an amalgam. Its basic metal is a person around whose gracious memory devotion can cluster, but with it are mixed observances that belong to primitive religion, and the worship that belongs to Hinduism: while making this whole a working reality to the people are the members of the *Sangha* who administer the cult and demonstrate the Buddhist way of life.

There is also a new element that has entered into Buddhism in that some of the members of the *Sangha,* particularly among those who are college educated, have taken to the field of political action. The classic function of the Buddhist monk is to be a witness to the essential nature of Buddhism as a religion of "withdrawal," so that for monks to participate in political action is to do something fraught with great consequences. It is all the more so when those who are doing this are mostly Communist in sympathy and outlook. A question for

arnest and urgent thought is what he consequences will be if atheistic Buddhism should form an malgam with atheistic Communsm. At present, however, it is ought to meet this development vithin the ranks of the *Sangha* by he method of discipline adminstered by the heads of the *Sangha,* hough it is an open question vhether this can be effective at all.

A Call to Dhamma Yudda

"The fight is going to be long and arduous. We fight in a noble cause. It is a fight against the forces of Mara. It is a fight for all we hold, and the many generations of our forefathers have held, most near and dear. We fight for what has made our *Lanka* sacred in the eyes of the world, the destiny that Lord Buddha has predicted for the Sinhalas. Ours is a *Dhamma Yudda,* a fight in the cause of *Dhamma,* for truth and righteousness."

(*Quoted from the Presidential Address at the* 1950 *Session of the All-Ceylon Buddhist Congress.*)

THE beginnings of the present Buddhist movement go back to public debate between the Christans and Buddhists which took lace at Panadura in 1873. The Buddhist leader in that debate was Migettuwatte Gunanda. A report f this debate reached America here it was read by Colonel Olcott, a leading Theosophist, who ecided thereupon to come to Ceylon himself and lead a movement of Buddhist revival. "A Buddhist school at every crossoad, and the Buddhist flag on very house-top" was his declared im. And the programme that eveloped for the fulfilment of this im still remains, in broad outline, he programme of the Buddhist ovement.

First of all it is a programme to build institutions. Ananda College, the premier Buddhist educational institution, was founded in 1886, and to-day the Buddhist Theosophical Society controls and runs a third of the denominational educational institutions in the country. It is not by chance that the educational programme comes first and looms large, for no religion can afford to give second place to work among the young. Thus, besides the educational institutions, there are the Young Men's Buddhist Association founded in 1898, the Ceylon University Buddhist Brotherhood founded in 1940 and the All-Ceylon Buddhist Students Union founded in 1942. Besides these, there are countless Sunday - schools where the *Dhamma* is taught regularly to the young; the instruction being followed by an annual examination conducted by the Y.M.B.A. The Y.M.B.A. began to conduct these examinations in 1919, and to-day more than 50,000 students sit for these examinations annually. There are seven stages between the ages of eleven and twenty-three, and the examination is held in about 500 centres.

The second aspect of the programme is concerned with the maintenance of central organs for the purpose of wide consultation and decision. Of these, the most important are the All-Ceylon Buddhist Congress founded in 1919, the All-Ceylon Congress of Bhikkus founded in 1942, the World Buddhist Congress founded in 1949, and the World Fellowship of Buddhists inaugurated in 1950. The following resolution of the World Buddhist Congress of 1949 gives the best indication of the

pattern of action which is being planned by these bodies:—

> "Resolved that the World Buddhist Congress will hold its Sessions in celebration of Lord Buddha's Anniversary annually in different Buddhist countries from 1951 to 1956, beginning from Ceylon, and hold the celebration of the 2,500th Anniversary of Buddhism in the year 1957 in one of the sacred places in India."

THE third aspect of the Buddhist movement is its attack on Christianity. This takes place on different levels. On the national level, it is contended that Ceylon is the land of Buddhism and to be a Christian is to be untrue to the sacred duty of Ceylon. On the philosophical level, it is maintained that Buddhism is superior to Christianity for it does not teach anything which is unverifiable by human experience, whereas Christianity is cumbered with so-called "revealed truth." On the religious level, Christianity is accused of debunking men by elevating God and thereby of sabotaging man's confidence in himself. On the moral level, the Buddhist ethic is extolled above the Christian because it teaches that all life is one and all forms of life must be treated with equal "compassion." (In the *Buddhist World* there was serious discussion of the following question: Is it a sin to kill a centipede that bit me?). And on the social level, Christianity is accused of being a religion that does not condemn "drinking" and "gambling." The latest accusation, and one made in a publication of the Kelaniya temple, is that Christianity does not even condemn killing for, as is revealed in many passages of the Old Testament, the Christian God is a blood-thirsty God.

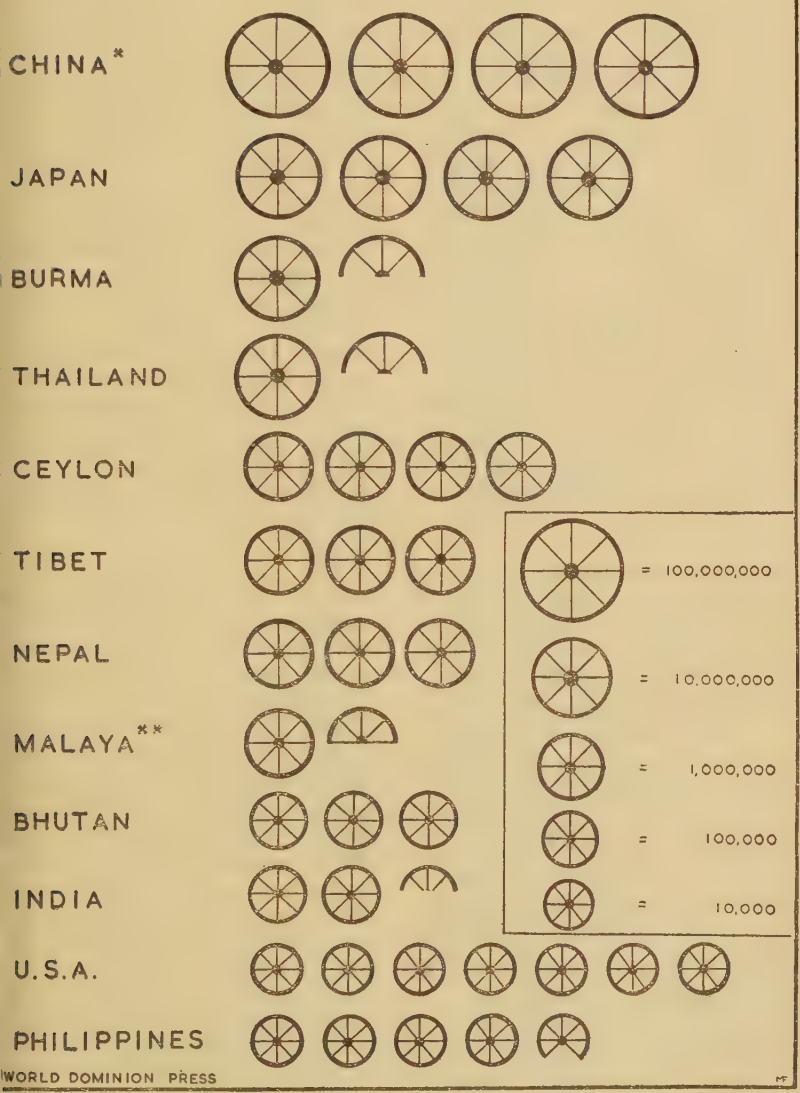
These attacks on Christianity are largely found in Buddhist publications, which are the fourth aspect of the programme of the Buddhist movement. The output of popular Buddhist literature is very great indeed; even general school textbooks in Sinhalese carry Buddhist teaching. There are also Buddhist journals and periodicals which not only propagate a knowledge of Buddhism but also comment on current events from a Buddhist point of view. Among those published in Ceylon the following should be mentioned: *The Buddhist* and *The Bosat*, which are monthly magazines in English; *The Buddha Lamaya*, which is a monthly in Sinhalese, *The Buddhist World*, which is an English weekly newspaper, and the *Bauddha Loka*, which is a Sinhalese fortnightly.

Though there is now no desire to mix Buddhism and Theosophy, the original impetus which Theosophy gave to the Buddhist movement is still a living force. Indeed, in their conflict with Christianity, Buddhism and Theosophy both raise the same basic issue. They set up against the religion of the Incarnation the way of *Gnosis*. For Christianity this is the same struggle as she had with Gnosticism, against which the early Church waged such an unrelenting war.

Conclusion

This is intended to be an article on Buddhist Ceylon and not an article on Christian evangelism. But it is inevitable that it should end as it began with an emphasis on the evangelistic task of the Church. The essential thing is to realize that evangelism

BUDDHIST FIGURES AT A GLANCE



Note.—The Wheel symbolizes the Eight-Fold Path of Buddhism. See article.

*"The average Chinese has long been and still is a Buddhist, a Taoist, and a Confucianist with no sense of incongruity." To which do we now add, "a Communist also"?

**Chinese population only: see note on Chinese figure.

The figures are taken mainly from the "Statesman's Year Book."

Ceylon, to use the phrase of the Rev. G. B. Jackson in his article in *World Dominion* of April, 1951, should become "total evangelism": which means that the Church in Ceylon should strive after wholeness in its apprehension and expression of the Gospel, that the Gospel so apprehended and expressed should be presented through all avenues of communication that are available, and that this presentation should be made so as to encompass Buddhism as a whole. The end of such an evangelism will be a deeper rooting of the Church in the cultural and religious heritage of Ceylon; a winning of Buddhists to allegiance to Jesus Christ; and a perception of Buddhism as man's response, albeit partial and ignorant and sinful, to the revealing activity of God. Thus will the Gospel both contradict and fulfil the Buddhist's faith.

If the Church in Ceylon is to set its hand to the task of such a total evangelism, certain things need to be done. A centre must be set up for the study of Buddhism and for keeping in touch with the Buddhist movement. Christian evangelists must read contemporary Buddhist writing, for how can we establish communication with minds of whose thinking we are ignorant? A programme of Christian literature publication must be launched which seeks to meet Buddhist polemic and apologetic. A Christian journal must be published which comments on current affairs from a Christian point of view. At present there is little contact and no creative conflict with those whom we would win for Christ.

Then there is also the need for a centre from which can be channelled into the life of the Churches those movements of thought and action which are directed towards recovering "wholeness" in our apprehension of the Gospel. All the Christian groups at work in Ceylon need to be concentred, in some way, so that they may be of help to each other and work together.

Just before Dr. Kraemer left Ceylon, plans were made for the foundation of an ecumenical centre in Ceylon which, with "total evangelism" as its objective, would serve as a base for various things that need to be done and for the various things which are being done already. The different Churches in Ceylon, as well as the National Christian Council, which is the organ of formal co-operation between the Churches, need such a centre.

IN order to achieve this objective there is necessity not only for the Churches in Ceylon to replan their strategy, but also for missionary societies and other bodies to rethink the ways in which they will support work in the lands of the younger Churches. Above all, there is need for a general and deepened realization of the fact that nothing can be achieved without waste of effort.

A sower went forth to sow; and when he sowed, some seeds fell by the way-side. That was waste. Some fell upon stony places. That was waste also. And some fell among thorns. They too were wasted. But other fell into good ground and brought forth fruit. There is only one great waste in life, and that is due to lack of offering. Nothing is lost when it is offered to God.

Persecution in Colombia

Alexander M. Allen

COLOMBIA is a land of ten million people, of mixed race, most of whom speak Spanish. early all the Colombians are ominally Roman Catholic. This eans that because of their baptism infancy, the Church claims full ntrol over them as members. It oes not mean, however, that they l accept this control. Most of the inking men of the country, inde-ndent business men, and inde-ndent farmers, members of bour unions, professional men, d such like, are strongly opposed the Church whose name they ntinue to bear. This is not be-use they are communistic and aterialistic and therefore are op-osed to Christianity; it is because ey are strongly opposed to the mination of politics by the urch which, they feel, should nfine itself to its spiritual and ilanthropic mission, and because ey believe whole-heartedly in the our Freedoms." In politics, such n are called Liberals. The Con-rvatives consist mainly of the idal land-holders and their re-ners; the clergy; old or wealthy milies, and many in the employ the present Conservative Govern-nt. During the years 1930—46, while the Liberal Party was in wer, Colombia was rightly con-lered to be one of the best-verned countries in all Latin nerica. In 1946, the Conserva-e or Church Party returned to wer, and for the last two years, lombia has been a police state. is means that Congress, state, d municipal elected bodies have t been permitted to meet, and that fierce, methodical persecution has been waged against Liberals and Protestants. The Protestants, of course, are a very small minority, but in the 1946 election, about two-thirds of all the votes cast were Liberal votes divided among two candidates. Considerable international influence, proceeding from the Vatican, from Spain and from Argentina, has been injected into these persecutions. This is probably related to the natural desire of the Church to offset its heavy losses in Europe with substantial political and financial gains in the western hemisphere. Argentina, Peru, Colombia . . . are quite natural steps in the ladder of power expected to reach to Canada and so to achieve the desired goal of an all-Roman Catholic western hemisphere—isolated, secure, dominant. The fact that 1950 was celebrated as a Holy Year of Jubilee stimulated this great spectacular drive for power, leading to the inevitable persecutions.

It is the deliberate and settled policy of the present Church-Conservative government of Colombia to ban the importation of all Bibles, evangelical books and books with liberal ideas, and to eliminate Liberals and Protestants from rural communities. This can be done with relative security and secrecy, since those affected are little known, strict censorship of the Press is enforced, all the rural Liberals have been disarmed and there are often few eye-witnesses.

In this way it is hoped to create great blocks of all-out Conservative

territory. The army and many enlightened Conservatives are opposed to this renewal of the Inquisition which functioned so frightfully in Bogota and in Cartagena in colonial times. However, they are quite powerless to stop it, for the hierarchy and a vast police force are engaged in enforcing it, after the pattern so ruthlessly carried out in the Spain of General Franco.

AS in Spain, so in Colombia, religious liberty is permitted, in varying degrees, in the principal cities. This avoids publicity, does not provoke the cultured and makes a very favourable impression on visitors who, on returning home, are quite apt to report in the local paper that they saw no persecution at all.

The chief methods employed by the police and the Church, working together, are these: rural people are not asked, as a rule, to attack their neighbours. That might expose them to revenge. Special bands of unknown, lawless assassins are brought in from other districts to do this shameful work. Intimidation is practised on a grand scale. Where perhaps relatively few have been killed, hundreds may have slept in the woods for weeks. Everyone lives under terrible tension, not knowing whether he may not be the next victim. The economic boycott affects the freedom to market crops, rent houses, and so on. Planned raids are made on home, school or church, when people must flee for their lives, usually at night, and the building is damaged, destroyed or burned. Espionage, torture, and death are the order of the day.

The theory is that in order to have peace, there can only be one Church, one political party, and absolute uniformity in everything. President Gómez has stated tha "while the fever lasts, he will con tinue to administer the aspirin." The fact is, however, that the whol country is seething with discontent and an underground evangelica Church, instead of disappearing, i striking deeper roots, and winnin the sympathy of all right-minde people, for "the blood of th martyrs is the seed of the church. It is hard for the persecuted minor ties, for they cannot get help fro the outside, and it is uncomfortabl for the ruling classes, to be pe petually "sitting on the lid." Ye the lifting of the lid, after two yea of a police state, has its danger also.

The following extracts fro letters will help to illustrate faintl what has been going on during tho last two years of deep-dyed tragec which have fallen on a fair lan and a fine people. "A week ag a little church was burned dow here. Oil-soaked rags were four in the smoking ruins and it wa stated that the local priest ha announced in his sermon the pr vious Sunday that before anoth week was out the Protestant chur would be destroyed by fire fro heaven."

"The persecutors visit the tow with images, such as the Virgin Fátima in whose name they not on collect funds to arm and sustain t civil bands of assassins, but th themselves exterminate and intim date in order to defend 'the moth of God' from the 'enemies of t Church.' They have many orga zations, in which are both men a women, called Committee for t Extermination of Protestantism."

"The police are oppressi all those who are unwilli to conform to Roman Catho

ctrine or Conservative politics. en are cruelly beaten, bathed up the neck in the cold, snow-fed ers, given no chance to change thing, and led away to the jail. metimes we can hear a hundred ots a minute; not only the police t many civilians are armed, all nservatives, and in bands they ack the houses of the Liberals. e awful scenes can be imagined, shrieking of the women and ldren, who, almost naked, have flee at midnight, abandoning mes and possessions, which their emies either steal or destroy. ght after night there is the same ne of robbery, intimidation and rder. Some of the victims are rned, some are drowned, some starved to death. Extremes of ture are used, but it is better not describe them."

'Our three churches have been led. Thirty have been closed on Pacific coast, and about another rty burned or destroyed in ious places."

'Confusion, terrorism, killing, rning and looting continued till end of the week. The bodies of fifteen killed the first day lay the streets for three days and we re told that in all fifty men lost ir lives. All others were im-soned and forced to choose ween swearing allegiance to the nservative party or death. Most them unwillingly chose the mer. Resistance was useless as military police had orders to rn the town if necessary. The est was the right-hand man of chief of the police throughout proceedings."

'I was the pastor of a church ich was burned. I was driven , along with many of our mem-s. During the flight two of my ldren died from exposure.

"Not far from my district there was a young man who had led a wicked life, accepted the Gospel and reformed. His enraged father disinherited him and cast him out of the house. However, he went away to study, became a pastor and worked faithfully for many years.

ONE day, not long ago, he was suddenly accosted by about twenty men, who gave him the option of recanting immediately or being buried alive. Then they led him to the freshly dug grave. He said that he was willing to give up his political beliefs but would never abandon his faith in Christ, his Lord and Saviour. Then they stood him up in the grave, filled in the cold, wet earth up to his neck, and gave him a last chance to recant. He refused, so they told him to pray, as his end had come. Stephen-like, he prayed for forgiveness for his enemies and for their conversion, adding that maybe he would do more for Christ by his death than by his life. Then, affected no doubt by the liquor usually supplied to men sent on such missions, they kicked and clubbed that devoted head until life was extinct. Then they filled in the earth and left the scene, slowly and silently, one by one. Some time later, fifteen of those men repented of their terrible sin and had no rest of spirit until they went to an evangelical church, openly confessed their wickedness, and professed to accept the forgiveness and salvation which only Christ can give. So the prayer of our brother was answered literally, quickly and abundantly."

In order to get a fair and truthful over-all picture of the condition of religious liberty in Colombia to-day, we need to remember that although these persecutions have

dealt terrific blows to the work in things material, they have only purified it and encouraged it spiritually. The real Church is not going backwards but forwards, both in power and in numbers. For example, at one place, the pastor and his two sons were murdered; the church and the homes of the rural believers reduced to ashes, and the whole evangelical community spent weeks in hiding in the woods; nevertheless, they are now busy gathering money for a new church of brick, cement and a metal roof, which will resist the fire. If meetings are impossible in some places, especially in rural districts, they are crowded in other especially in the larger centre Refugee ministers and membe have started new work in many the suburbs of the cities, where n work existed before.

By far the greatest number deaths have occurred among Roman Catholics because of the political beliefs and not among Protestants on account of the faith. Those Roman Catholi believed whole-heartedly in th four freedoms; they wanted the priests to keep out of politics an the control of the State, and the desired religious freedom for all.

Colporteur in Persia

THE "Friends of Bible House," who have hitherto helped to support colporteur in China, where, unhappily, nothing in this line is of use at t moment, have consented to transfer the funds for the purpose of assisting in t maintenance of a colporteur in Persia; they have undertaken to raise at le £50 each year to this end. In that land of vast distances, four times the size Great Britain, consisting mainly of bleak tablelands divided by mountain ranges a sparsely inhabited, colporteurs are urgently needed, and their task is a heavy o Apart from the difficulties of travel, they live and work among a people Mosl in religion and often fanatical: they run many risks and are sometimes in actu danger. The Rev. J. E. Fenn, Editorial Secretary of the B.F.B.S., who recen visited Persia, was deeply impressed by the devotion and excellent work of Persion colporteurs. The following is a story taken from an article on the N East by Mr. Fenn which appears in the Bulletin of the United Bible Societies:

"Again, in Hamadan, I met a landlord (i.e., feudal lord) who, some years ba had been persuaded, much against his will, by one of our colporteurs to bu Bible. He took it home with him to his village in the mountains of Kurdist and read it. He came back and asked for further instruction by the Ameri Mission in Hamadan. He is now a Christian—but a very lonely one, for peasants are Moslems and his wife is not yet converted. The difference in man is remarkable. The curse of Persia is the absentee landlord wh only connection with his tenants is one of exploitation. Here is one who only lives in his village, but also seeks the good of his people—and they wors the ground he walks on in consequence. The colporteur who sold this man Bible has a list of some hundred names—all people who are very near Christianity and who have been brought to that point by reading the Scriptures."

The British and Foreign Bible Society has long connections with Persia. In early days of its foundation, in the beginning of the nineteenth century, He Martyn, the great evangelist and disciple of Charles Simeon, Bible Society agen the Far East, died in Persia while still young, after completing his version of Persian Scriptures. The Scriptures in Persian were among the earliest translati issued by the renowned Serampore Press in Calcutta, and subsidized by Society.

The Revival Movement in Central Tanganyika

O. T. Cordell

OR many years Tanganyika was the Cinderella of the Mombasa Diocese: a few key-tions were manned, but an gressive missionary work was possible owing to the lack of f, and to the difficulty of super-ion from Nairobi, where the hop lived.

n 1927 negotiations which had n in hand for some time were npleted for a separation of the nganyika work from Mombasa. stralia took over the work, and ly in 1928 the first band of new sionaries arrived in Tanganyika. was my privilege to be one of se. Later on, in 1928, the Right verend G. A. Chambers came as the first Bishop. There an immediately a period of ck expansion, including the ning of completely new work in western part of Tanganyika. s area being geographically in ch with the revival movement Uganda was the first to be uenced.

n the central area of the mission piritual lethargy had gradually led on the work, so gradually few realized it until the grip tightened. The chief tribe in area is that of the Wagogo, who a people who have found a hard ng out of a semi-desert area, and hardness is characteristic of r approach to all that the white n has to offer. Most depart-nts of the Government have nd out this fact.

was through African mis-naries from the central part of the diocese that the Gospel was first spread throughout the west. The time came when apostles of the revival came from the west to the east. They lacked a certain graciousness which stiffened the pride and resistance of the older men in the older part of the diocese, and for years little progress was made. However the seed was sown in ones and twos here and there until the present day finds the central part of the diocese feeling its need and being willing to accept the message of revival.

The first convention was held at Mvumi in August, 1950, when a team led by Africans visited this station. I felt it a great privilege to be in this team, and was quite happy to take a lower place, for although I had always been in full sympathy, circumstances had prevented my being in the areas where the movement was spreading. I had a great admiration for the way in which the essential point was hammered home. Sometimes I was inclined to feel that there was unnecessary reiteration, but later I saw that it was a technique that worked.

One dresser who had been out of the work for a couple of years because he had fallen from the way had been received back into communion, having publicly made his confession. But an unhappier face I have never seen. He was in communion formally, but completely out of fellowship. During the meetings he began to see the light, and only as he began to see

that the cleansing of the blood was complete to remove both stain and guilt did the joy begin to return. The next meeting he had found full joy. I have never seen such a transformation anywhere in my life.

Another case struck me very forcibly. One boy, who had fallen as deeply into sin over many years as anyone could, came to bear his witness. As he told his story one could see his black face actually blush with a reddish tint as the perspiration poured from it.

A TRUSTED teacher for over forty years was reminded of a debt that he owed from as far back as 1917. He has since handed me twenty-four shillings to be restored to the funds of his old district. A pastor had been getting into the habit of self-pity through small wages, and had been taking earthly means to repair this; he had also taken to drinking secretly. He found new life and joy. So the story goes on with one after another who found that the blood of Christ has power over sin, greater than any other power that the world knows.

The next convention we held was at Kilimatinde this year. I have here a letter written since my return.

> "The working of the Spirit still continues in our midst. To-day in the enquirers' class thirteen came to Jesus. The Spirit is using the word of God to convict of sin and they are coming to Jesus, and the difference in their faces!
>
> "Peace and Joy. The whole of Makutupola (the leper station) is just different. . . . Sixty-three have really been converted, some for the first time, right out of darkness into His salvation, about ten of them Christians who were drawn back again."

We have just finished missions at Dodoma in the cathedral and at Buigiri, one of our oldest stations about twenty-one miles away. It is needless to continue with the catalogue of confessions and restorations in consequence of true repentance; but just one more example as a peg on which to hang some observations. It is the case of a pastor who has for some years been suspended for taking the offertory-money and not rendering a proper account. He is one of the most capable that we have, but has always had an anti-European bias which has coloured his outlook. As someone remarked to me, "Let them confess something that no one knows about; there is the real test." He did both. He publicly acknowledged his arrogance and dishonesty and called one of the missionaries in the congregation to come forward that he might beg his pardon and there they shook hands. He had confessed something that no one knew anything about, and we pray that he will now show forth the fruits which will enable us to take him back into active ministry.

Now that so many of our pastors have come forward to make a stand publicly, risking shame and disgrace, we begin to understand why their work has been so ineffective in the past, and in the case of those who are still hiding their sin, continues to remain ineffective. It is also a reflection on us missionaries that we have been so dull in perception and so lacking in spiritual lead which could have brought them earlier to a sense of their sin especially during the time of their preparation for ordination.

But there is still active antagonism in the Central Province. After the last meetings in Dodoma one man came to me and said, "Is it no

itten, 'Let your light so shine . . . at they may see your good works d glorify your Father?' Does en a man who stands up and nfesses to sin and evil deeds, pecially a pastor, glorify God or smirch His name?" He fully pected me to say that it be- irched the name of God. But I plied that if the man stood, not to py, not to be accepted of men or the group, but in true repentance declare his evil deeds, especially say how God through the blood Christ had delivered him and ntinued to deliver him, then he orified the power of God over sin. Then he came to the argument that they would only go back and do the same thing again and therefore, "What was the use?" But to this I replied that that was an assumption and that by their fruits we would know the genuineness of their repentance, and that as they bore fruit they would continue to glorify God before man. But he went away contented that he was right, having wrested the text from its context in order to suit himself.

Antagonism never killed a movement, and it is a sign that the Spirit of God is challenging the consciences of men.

e are indebted to the "British Weekly" *for the following*:

Ten Little Christians

TEN little Christians standing in a line,
One disliked the preacher; then there were nine.

Nine little Christians stayed up very late,
One slept on Sunday morning; then there were eight.

Eight little Christians on the road to heaven,
One took the lower road; then there were seven.

Seven little Christians got into a fix,
One disliked music, then there were six.

Six little Christians very much alive,
But one lost her interest; then there were five.

Five little Christians wishing there were more,
But they quarrelled; then there were four.

Four little Christians, cheerful as could be,
But one lost his temper; then there were three.

Three little Christians knew not what to do.
One joined a sporty crowd; then there were two.

Two little Christians—our rhyme is nearly done—
Differed with each other; then there was one.

One lone Christian won his neighbour true,
Brought him with him to the church; then there were two.

Two earnest Christians, each won one more,
That doubled their number; then there were four.

Four sincere Christians worked very late,
But each won another; then there were eight.

Eight splendid Christians, but nothing rhymes with sixteen,
So we simply note that in four more rhymes there would be
1,042 which would be quite a church-full.

LAYLAND G. SMITH.

Missions and Money

IT disheartens those with reforming minds when Churches resist self-change, as they too often do. There may be either no discussion of issues, or else much discussion with no action. Much of the advance that has been achieved was constrained on the Church from outside, instead of emerging from within as a result of policy formally agreed to and then deliberately adopted. Thus, by way of example, the appearance of the ecumenical movement, which all regard as a welcome modern development, could be viewed merely as one inescapable detail in the more general shrinking and unifying of the human world, and less as action by the Divine Spirit on the minds and hearts of Christians who themselves deliberately prefer and intend to draw nearer together.

So it is with the problem of the use of money in overseas work. For something like a full century money has been poured out for this enterprise. Whether this is right and wise; whether possible to continue, or, if possible, how it can be brought to an end, and when; why, if it can be dispensed with, should it not have been discontinued long ago and the money saved; how otherwise can money be better expended; these are problems that stare at us yet seldom receive thorough debate, or if ventilated in a few isolated articles, fail to reach the bodies that possess power to initiate action, until there comes a brute force like Communism in China to compel changes that the missions shirked.

One evident reason for this persistence in established policies is to be found in the innate conservatism of organizations. A student of missionary theory writes: "Another result of this institutionalized growth is the tendency for the Mission to become a static unit, committed to the upkeep of many inherited activities." For consider what the modern missionary society has developed into. Beyond the directorate and staff at headquarters extend ramifications of local organizations and activities, collectors and subscribers, extending throughout the nation, or more than one nation in the case of some societies. An officer is appointed to make the raising of funds his dominating concern, and his single-minded outlook is conveyed through all levels, so that the main idea of every secretary and committee down to the humblest local collector is just this, to "beat last year's target."

Similarly, at the other end, on the field, there are varying levels of committees and officials all concerned with the disposing of moneys raised at home. On the field, as at home, the tendency is for policy (or, rather, "action") to be dictated by precedent and the easier course. Although changes occur in course of time in any situation that once gave rise to a grant being received, yet grants tend to continue indefinitely. The reluctance of the key-man or committee to deprive persons of their accustomed benefits, or to initiate disturbances in the balance of competing claims is also understandable. These factors explain the tendency towards a

ultiplying of missionary commit-
ents.

The total raised by British
cieties* for overseas work
cluding administrative costs) in
49 was £3,216,926. No doubt the
neral reaction to this magnificent
ort will be one of pride and glad-
ss. That Christians are ready to
ake such sacrifices is indeed cause
r gratitude. But remembering
at the source of gifts and their
stinations are quite distinct mat-
's, we need in all seriousness to
k whether this is as good news
it sounds.

In religious work there does not
ist any certain correspondence
tween the quantities of money
ed and the good accomplished.
in all bureaucratic systems
ndling money in bulk, and feed-
g it through a pipe-line of admini-
ators to various beneficiaries, the
ajor missionary societies tend to
oduce the conditions that make
uneconomic spending.

Sacred funds having very limited
urces of supply ought to be
ndled in a different manner.
oreover, the zeal to raise more
d still more without limit should
tempered with more regard for
crimination in its use, since the
e criterion of success is not, "So
ch money has been expended,"
t rather, "So much result has
en obtained." The difficulty
ses because every missionary
ciety has, though in very varying
gree, yielded to the temptation
taking advantage of the higher
economic standards of the sending countries to employ this purely accidental and non-essential factor as an essential instrument for the evangelization of the world.

IS it to be thought that God can employ only the wealthy to evangelize? Were it not for the presence of coal in Britain and oil in the United States, could God have no plan for Asia? If we of the West had happened to be in the economic position of the Cominform countries to-day, could Christianity not have gone overseas, although impecunious Communism has done so? These are fundamental matters which seem never to have received consideration by the missionary strategists in planning their overseas enterprises.

Not thus did St. Paul conquer Asia and enter Europe. He had a plan, but that plan entirely excluded the use of money, an omission the more significant when the materialistic nature of the Roman Empire is remembered. The early pioneers of our modern missionary era likewise managed with quite simple means. Perhaps our modern tendency to the opposite extreme began with the once happy arrangement that, by the making of a gift, a donor, while remaining at home, could provide another to take his place overseas; but now it has gone to unintended lengths. To-day not only missionaries but a host of evangelists, colporteurs, and the like, have become dependent for their livelihood on gifts from the West. This development is to be deplored, for it has insidiously tended to become an easy substitute for individual responsibility. Unless the ministry of giving is accompanied by personal evangelism it may but denote a state of

*This figure includes those societies
resented in the International Mis-
nary Council through the British
nference of Missionary Societies; see
e *International Review of Missions*,
tober, 1950, page viii. When moneys
lected by other societies are included
total probably amounts to about
750,000.

spiritual decline in the Churches. Rather than that such a thing should happen it were better to scrap everything and begin all over again with methods entirely apostolic.

This is not to condemn the use of money in Christian work, but to appeal for a reassessment of money's rightful place and to point to the urgent need for study of what objects are appropriate for its use on the field. It might be that a whole reservoir of untapped energies would be released by the *withholding* of grants, by refusing to pauperize new Churches, and also (for this is closely related) by encouraging more lay service, both trained orders of lay workers and preachers, and the universal evangelism that obtained in the early Church and in the early days of the present missionary era before money became a snare.

If we do not advocate a return to the methods of St. Francis, neither dare anyone disparage moneyless methods in our secularistic century, least of all decry a call to a change of emphasis and to moderation. May it not be that our past methods, too weighed down by material things and by organization, have stifled simple testimony and example as expressed through personality? Are there not missionaries who under the present system have become more like officers in an ecclesiastical civil service than human apostles? How many of us have escaped unscathed?

Money in missionary work indeed has had its golden age. It has been fully tried. Those with field experience know what can be done with it. What is less realized are its limitations, where it hampers the best work and destroys the spirit. The history of the sordid influence of money on the mission field has never been written, and never should be. And yet silence about it is responsible for the prevailing wrong-minded optimism regarding it. When retrenchment began to follow in the train of the economic depression of 1931, a field secretary wrote of these "appalling economies," as though to his mind it was unmitigated disaster, as if every prospect hung on this one golden thread. And yet he would speak eloquently of the desirability for more self-support and decreased help from abroad, thus recognizing that the coin had two faces.

ALL those in positions of responsibility and authority should seriously begin to reconsider the rightful employment of funds and the desirable amounts to use. Such exploration should be kept in bounds by laying down a few simple principles. *First*, the certainty that the Churches of the West cannot continue the present volume of provision indefinitely, and maybe for only a few years longer. Sooner or later, and soon in the opinion of many observers, the younger Churches will have to maintain themselves.

Second, it is axiomatic that any religion should be capable of support by its own adherents. The taunt directed at some Indian Christians: "You cannot afford to be Christians without foreign help Christianity is too expensive," illustrates the absurdity in traditional missionary practice. Churches cannot soar above their economic environment; if they attempt to they have a foreign aspect and need to be maintained from outside. This misfortune has happened.

The *third principle* follows from the second, and serves to correct

urrent misconception of "self-ıpport." The common idea is that church attains self-support when-ver local income matches mission elp, the result being a substitution one for the other, the amounts maining the same, while every-ing within the church goes on xactly as before.

TO any working missionary such a neat idea bears all the marks unreality. The reality is very fferent from this. Even if financial sponsibility could be transferred this simple manner and the local urch were capable of shouldering such a switch-over produces up-avals in the life and administra-on of the church and upsets ıbitual practices. Moreover it is ılikely that the local church uld take over and pay for erything the mission created. there a single case of success-l self-support (some isolated y churches being excepted) volving only increased income ıd not also decreased expenditure a kind to compel greatly modified ganization and method, and parture from Western standards? hen, formerly, mission boards ve worked out schemes of grad-lly attained self-support involving annual reduction in the mission ant and a corresponding increase local income, they have spon-red the impossible, for while the ojective lies outside the scope of cal financial capacity, how could succeed? The only result is a nse of strain, much mutual com-aining, pep talks, and pep letters, dless and futile debates in com-ittee, a feeling of inferiority and ustration on the part of local ristians who may not be fully vare of the realities of the position, and in the end, postponement and repeated postponement.

On what things are the increasing mission subsidies of recent years being expended? One answer is, on increasing complexity of administration, additional property and staff, in short, the maintenance of the particular denominational system introduced by the Mission on the assumption that such things are essential and must at all costs be maintained, self-support being interpreted as the transference of responsibilty from the Mission to the local Church. Granted much value in some of it, and some value in much of it, our fault has been in failure to assess value in relation to cost, for should it not be an axiom in all our discussions that the worth of a thing for which monetary help is proposed cannot be considered in isolation? The cost of all this throughout several decades has been enormous and continuous in the case of certain missions.

Denominational traditions must be precious indeed to merit such lavish consideration. But the question now is whether such outpouring of personal offerings has been justified. Could it not have been used to better effect? One is driven to ask this with the more seriousness when one sees the resulting edifices, in China, being smashed at a single blow by the Communist hammer. When one considers that there is scarcely an area that could not have become self-supporting decades ago, providing that indigenous modes and standards had been permitted to mature in their own natural manner, and that in the end, after so many years of expensive bolstering up of the system, the indigenous style must after all come, and, in China, is coming, and by all reports, standing

up strongly with a new vigour—then it is that the stewards of the contributions of our home supporters cannot but have feelings of misgivings as to their stewardship.

Many among our supporters would be taken by surprise were they to learn that so much of their gifts went to build up and perpetuate a particular church order; that the presence of their gifts in the form and quantity in which it has too often been the practice to administer it on the field, has tended to dam up and discourage the impulses of local Christians to contribute to the support of their churches; that the system has after decades of lavishly expensive failure got itself into an inextricable bog.

It is small wonder that many missionaries now returning from China are feeling the urgency of these things. "I always felt that there was something wrong with this system . . . but one doesn't like to appear to know better than one's seniors and those who have gone before, so one just lets it slide and does one's best to make it work . . . but now my eyes are wide open. I shall never return to a similar set-up." In the course of private conversation one finds a surprising number who express misgivings of this nature. Certainly, no one should any longer take the old order for granted or seek to perpetuate it merely from dislike of change. Outside events may compel sudden, violent, and radical reforms in the other great fields of the world as they have already in China. Let us not be governed by events, but precede them by taking our own independent course while there is time to act independently.

To be continued

Note.—*The writer of this article, who has had many years' experience in China as a missionary, must for various reasons remain anonymous. The Editors, while not in agreement with all the points of view expressed, are of opinion that this article, and the succeeding one which it is proposed to print in the next issue, raise questions of fundamental importance which require to be discussed at this time of crisis in the history of missions.*

The *Ashram* of God's Grace

THE story of *Christa Krupashrama Ashram* at Mandagadde near Shimoga, has special attraction and interest. In the first place the buildings of an old mission hospital, which had for many years lain derelict or been used as a Jungle Warfare Training School or even as a jail, have become once again under the name of *Christa Krupashrama*—which means the *ashram* of Christ's Grace—a place of Christian worship, prayer and healing. *Christa Krupashrama* stands in the same stretch of wooded hill-country and beside the same river Tunga where over twelve hundred years ago Shankaracharya formulated the *advaita* system of religious thought.

The first anniversary of *Christa Krupashrama* was celebrated on 27 September 1950. . . . We remember especially several instances of patients desperately ill when human lives hung in the balance, when it seemed as if circumstances were beyond all medical skill. Then the Good Physician stood by us and said, "If you will love these sufferers sufficiently and trust in My power to heal they will recover." That promise has not failed. We hear with deep gladness that patients are witnessing amongst their own people that the great *Guru*, Jesus, has cured them.

During the past two months the numbers in the *ashram* have been larger than ever. Amongst these we have three student Bible-women who have been sent to us for three months' practical training. Life with us is giving them experience of Mary's work and Martha's work as well.

Ecumenical Work Camps

George H. Booth

AMONG the creative forces at work among youth in the post-war Christian world, none has ore effectively challenged worn-t concepts and given new aning to the question, "What do do with my life?," than the luntary work camp movement.

Last year over 1,500 young ople took an active part in inter-tional work camps sponsored by igious groups. Thousands more rticipated in work camps run by ups with various social and litical ideologies, and by groups ose primary motivation is to use h camps as a witness for peace. m the time that Pierre Ceresol, a iss Quaker, gathered together a up of fellow pacifists after the t world war and started what has wn into the Service Civil Inter-ional, various groups have lied under the banner of the pick l shovel, symbol of the simple skilled work which these volun-rs accomplish.

At the close of the last war the rnational work camp technique s used by a few American urches as a means of doing onstruction in Europe and of lding contact among the post-r young people. Usually such ups were made up of Americans l Germans, working in Germany, nsored by a particular denomi-ion, and recruiting members m its own confession.

A bold step was taken in 1948 en the Congregational Christian urch in America made it possible the Youth Department of the rld Council of Churches to neer what soon became called an Ecumenical Work Camp Programme. Last summer over 800 young people from thirty different countries and a dozen different confessions took part in fifteen work camps, most of which were in Europe.

What is an ecumenical work camp?

An ecumenical work camp consists of a group of young men and women from various cultural and confessional backgrounds, coming to work together in an atmosphere frankly Christian, upon a project which has particular significance in the life and work of the Church. The World Council of Churches has given a great deal of impetus to the establishment of ecumenical work camps, but has no patent upon the name.

Three most important characteristics of such a camp must be clearly understood. First of all, *work* is the central theme since it is a work camp. The work is hard and simple, lasting from five to seven hours each day. It is not always fun or even pleasant. It cannot be done in mere enthusiasm, but is an expression of deep Christian concern in some area of need. This work may be clearing up rubble and knocking old mortar from bricks, or it may be digging foundations or levelling ground.

Secondly, since it is frankly Christian, there must be real guidance and meaning in the spiritual life of the camp. Common worship is closely related to the common work in a work camp. It both gives meaning to the work and is itself enriched by the physical

labour done in common by the campers. There is an almost mystical relation between the two which is felt by all campers, though expressed differently by each. The experience of a deepening realization of the presence of God and of the power of the Holy Spirit to bring unity into the camp is a reality for many a work camper.

The creation of *new horizons* is one way to describe the third element within an ecumenical work camp. Through discussion groups, Bible-study, recreation, and through personal contact with the community around the camp, the camper makes new friends and is faced with new concerns, a new part of society, and certainly a new appreciation for the habits and opinion of others.

What it is not

We cannot go further without saying a few words concerning what such a camp is *not*. It is not simply an attempt to form an "ideal Christian Community," or to "increase international understanding." Our purpose is to do a job together through prayer and hard work. If a community is formed, it comes not from our own making and not because we started with that goal in mind. Convinced Christian young people within the work camps are not in a hot-house atmosphere artificially prepared for their mutual enjoyment. They are still in the world, thrown together with young people of all degrees of religious conviction. Sensitive campers have often sensed an introverted desire in some camps to keep "pulling the camp up by the roots" to see how it is growing. This is not true to its purpose.

Neither is a work camp a new type of conference with an hour or so of work each day. It does not compete with a conference, since each has its particular value. The danger comes when one tries to get all the advantages of both at the same time. A work camp is usually longer than a conference, is a more real life-situation, emphasizes giving rather than receiving or exchanging, and deeds rather than words. Campers from all walks of life test their living together under simple, often primitive, conditions, rather than discussing the concept. The group must come into consciousness as a group because it is responsible for its life. Discipleship is not any longer a vague idea. It is seen in the every-day work as campers give heart and strength long after mere enthusiasm has worn off.

Work camps and the Ecumenical Movement

THE Youth Department of the World Council of Churches has the inspiring task of helping the Churches and especially the youth organizations of the Churches to give their young people a responsibility for and a sense of participation in the ecumenical movement. It tries to make the universal figure of Christ a dominant reality and a powerful bond for solidarity among Christian young people. However there is no value to a movement which has Christian unity as its sole end. The purpose of such unity must be a more effective proclamation of the Gospel and a more convincing and total witness of this Gospel to the world.

Ecumenical work camps are sponsored by the Youth Department are at the service of the Churches in helping them in their search for unity and common

itness. We are able to introduce outh—the future of the Christian hurch—to the ecumenical move- ient in a way which is both inviting nd realistic; inviting because they ease to be spectators and become articipants, realistic because all ie differences of creed, confession, nd culture are present in their ving together. A young Dane after orking in a tiny diaspora com- unity in Belgium wrote that he ad for the first time understood hat it was like to live as a rotestant in a Roman Catholic nd. Not only students but young orkers and refugees get their first impse of the ecumenical move- ent in these camps.

BY confronting young people with the fact of our deep separa- on as Christians from one another, ork camps have awakened a esire for "searching conversation" nong the youth of the different hurches. On the basis of the ork which they have done gether for a common cause, the mpers find more easily the way r such conversations on a deep vel. The result may often be as was with a young American from Reformed Church and a young ench Roman Catholic. At the ose of the camp they were fast iends. In their searching for their mmon convictions each had seen ore clearly his personal faith as Protestant or as a Roman atholic.

Churches which really care for ie another seek ways to express is in terms of mutual aid. This rt of service, which is the heart inter-church aid, is the very basis the work camps. The importance the help which campers give is the fact that they give themselves id the love that is in their hearts.

A witness of deeds rather than of words only is always more convincing, especially where either material or spiritual need is great. The witness of any work camp is in its work. The particular witness of an ecumenical camp is its work ordered by its faith—a discipleship in obedience to its Master. Work campers have chosen to work in these camps because they believe it is through the Christian Church, broken, divided, and weak as it is, that the message of true reconciliation for man must be lived and preached. This they say is the only hope for peace in the world. This is why they come to shovel dirt and pile up bricks.

Perhaps the most important of all the contributions which such a camp can make is seen only after the camp has closed. This becomes the real test of its impact upon the camper.

Significance of the work projects.

The work projects themselves have a definite meaning within the whole programme. If "ecumenical" means the whole Church in the whole world over the whole of life, we feel that ecumenical work camps should be at the service of the whole Church, not restricted to a small part of the world, and touching upon many parts of life. For this reason projects are widely different just as the needs of the world are varied. Each camp is only a part of a larger picture which shows the Church at work among the homeless, the needy, the isolated and among those who seek new ways to bring the Christian message to forgotten areas of our society.

A FEW of the fifteen World Council work camps of 1950 give an example of these different

concerns. *Agape*—a youth centre in Italy which is a living monument to Christ's love and a living witness to this love in the whole world; *Mainz-Kastel*—a new centre for training young Christian workers and students for a lifetime evangelical mission as labourers or professional workers; *Le Collège Cévenol*—an experiment in Christian education; *Deptford, London*—a centre for building Christian community life for people in a mass society; *Moreville*—help to a tiny isolated Belgian community in rebuilding its centre for worship; *Osaka, Japan*—the erection of a prisoners' rehabilitation centre; these are typical of the wide range of projects which put sense into the word ecumenical.

The challenge of everyday problems

Ecumenical work camps of the sort which I have described are not without their very real problems, nor are they a cure-all for the world. The problems of primitive living, plain food, and hard work are often not as difficult to become adjusted to as are the more refined but none the less deep differences of confession and of national and cultural habits and prejudices. A young Orthodox Cypriot adapted himself to the physical rigours of life at camp *Agape*, where campers worked ten hours every day, far more quickly than he did to worshipping in the bare Waldensian chapel. A young American found that he was making absolute his values of sanitation and efficiency even in Latin countries where the people customarily treat such matters with a gentle disregard. I would not give the impression that serious problems do not exist in work camps. No camp is complete without them. The important thing is that they do exist, are brought to the surface, and are hammered out. This requires both patience and courage; patience to wait for the proper moment and to appreciate the other person's problems, and courage to dig beneath the differences and frictions, relying on the power of Christ to give unity.

Work camps in 1951.

THE Youth Department, convinced that the work camp programme is one of its most effective means of ecumenical education, is again sponsoring a programme of work camps in 1951. This year the programme has pushed out into new ideas. There is increasing interest in the programme from both the older and the younger Churches. The Greek Orthodox Church is taking a more active part with its own plans for an ecumenical work camp in Greece this year. In the mission fields a real response has come even though the work camp idea is completely new in most Oriental countries. Japan, Thailand, and the Philippines are in the programme with work camps for the coming summer. News comes constantly of plans to start other work camps in Asia, Africa, and America under the inspiration of ex-campers who have participated in these camps.

A group, smaller than battalion strength, of young people of average intelligence doing odd jobs all around the world, is not by itself a very impressive fact. Put this group, however, into the framework of the ecumenical movement, into the front ranks of the struggle for the renewal of the Church, which is where the campers ask to be, and you have a powerful leaven, a community of young people working in obedience and faith to put up "signs of the coming victory," that men may see.

The Indian Church faces a challenge to its right to exist

Indian Church Focus 1951

Alexander McLeish

I

INDIA to-day acts as a buffer state between East and West, and endeavours to remain politically neutral. Its economic situation is beset with many problems and its administration and public works department are still carrying on largely on the momentum of recent British initiative. The vast increase of population far outstrips the increase in food resources. Widespread drought, fires, floods, earthquakes and soil deterioration interfere seriously with food production. Much food has to be imported. Irrigation schemes are costing double their estimates and taking twice as long to complete as originally planned. Capital is badly needed for developments of all kinds. The nation's food supply, administrative resources and transport are strained to meet the demands of famine areas, and private aid which has to depend on these cannot be of much help. A feeling of uncertainty pervades the country. Railway fares are rising and carriages have to be bolted and barred like miniature prisons. Letters have to be registered and telegrams sent express to be sure of safe delivery. Discontent, therefore, abounds and plays into the hands of the Communists who, however, keep very quiet and depend largely on the work of agitators.

The Congress Government gets all the blame for these difficulties, and the opposition bodies are growing in strength.

With time and peaceful conditions India could doubtless overcome many of these handicaps. The only question is whether the widespread unrest in the East will provide the peaceful conditions and give the time needed for reconstruction and development.

II

Against this political background we have, on the one hand, the maintenance of the policy of religious freedom by the Government and, on the other, the growing strength of the conservative forces in Hinduism. These trends have never been reconciled, as the tragic death of Mahatma Gandhi showed. The various Hindu groups are uniting for action when the time comes. In Banaras a fully equipped centre of propaganda has been set up.

Hindus now recognize that for the first time in history they control all India. They hope now to establish Hindu rule (*Ram Raj*) and to get the National Government behind it. The question remains as to whether it is not too late for such an effort to succeed, but it seems clear that a period of religious-political strife lies ahead. Christian minorities are already feeling this pressure as applied by state Governments (Travancore, for example).

Islam has attained new prestige through Pakistan which is now a Moslem State. In all such states to-day a fight is going on between the liberal and conservative groups. This struggle does not help the cause of religious liberty in relation to minorities.

Between India and Pakistan the dangerous problem of Kashmir remains unsolved. This is at one and the same time a political and religious question which makes it so difficult to solve. The financial strain which this struggle entails is seriously crippling the whole programme of development required by both countries.

IT is against this political and religious background that the Church is called to function in present-day India.

III

To meet this challenge the Church in India, says Bishop Athanasius of the Mar Thoma Church,* must consolidate its spiritual resources and be always aggressively evangelistic. Nationalistic Hinduism is not really tolerant where its vital interests and prestige are concerned. It may have appeared so in the past, but that was because it did not care what happened to the outcastes who constitute the vast majority of the membership of the Church in India. The higher castes have never made any significant response. Hinduism as a system has no place for the claims of Christ, as is seen from the fact that Mr. Gandhi chose Hinduism rather than Christianity after fully weighing the claims of the latter.

Islam also has always rejected Christ and wherever it has had the power, it has exterminated the Christian Church. It would do so again if it should be possible. While higher Hinduism may not be so rigid as Islam it actually offers almost as strong a resistance. The Christian Church has seriously to ask itself: Have not both Hinduism and Islam definitely rejected Christianity, and should not our evangelistic policy be based on that fact? Does not Christ's injunction to some extent apply here, "Shake the dust off your feet as a testimony against them"? This principle of following the response has been much discussed in India recently. Many missions have reached a deadlock after years of unproductive effort. Should they not close up and go elsewhere? Many workers in Moslem areas feel that no progress is being made, therefore they ask, why should they not seek new fields. Is not response rather than need the true criterion of Christian effort? How long should one wait for signs of response? Should not the evangelist be mobile always? Comity arrangements are due to the divisions of the Churches and Missions, and do not belong to the outlook of the Indian Church itself.

I recently attended two conferences on evangelism. Instead of discussing ways and means of evangelism they spent most of their time discussing the spiritual condition of the Church. Evangelism, it was seen, was as much needed inside as outside the Church. The stress was no longer placed on paid professional evangelism but on the witnessing power of the local congregation and of the ordinary church member. Evidence was forthcoming of a new evangelistic outreach of voluntary teams, in some cases with signs following, showing a more implicit obedience to the New Testament mandate than has been characteristic of the West. Many arresting examples were given of the power of the name of Jesus to heal sickness. Recently at a retreat

* The Mar Thoma Church is a reformed section of the Orthodox Syrian Church in South-West India.

erence in Banaras, a healing ice was held at which many lus were cured and others nitely benefited. This is not ew experience in India, but y now and then it comes to kers as a new experience.

was pointed out that the kness of the Church fellowship the formality and coldness of ervices was driving many into ranks of Pentecostal and other ies, and that there was a danger independent evangelistic work at gather up the live elements leave the dead-wood to the rch. What India seeks is a n living fellowship. The ferences felt that in the Church ay there was a lack of prayer, ility to use the Bible, lack of a ually helpful fellowship, preva- e of quarrels, unsolved moral blems, and a deadly formality ch so easily dominates the nd and third generation in the nger Churches. How are these culties to be overcome?

me of the answers were living personal witness should ace the old intellectual entation and argument; that ussion groups (such as in *rams*) were of more avail than old public preaching to olving crowds; that prayer must me a two-way traffic with h more place for meditation listening; and that the Bible ld be used to discover God's for all circumstances. There a feeling that historically val in the Church followed n the activity of small groups promoted new movements of er and Bible study. The en of such groups should bring val to the Church first, as is n happening now, otherwise the groups themselves might be driven out of the Church.

THE present leadership of the Church was pronounced seriously deficient, and so long as there were nine times as many worshipping groups as there were qualified pastors the present system stood condemned. In this connection a new emphasis upon the *Ashram* was stressed, and a great development of Bible schools was felt to be needed for the training of workers of all grades, especially for voluntary service.

The efficiency of theological colleges to provide the kind of leadership needed was frequently questioned. The type of training was pronounced too western, and the method of dealing with the Bible and exposition of doctrine too greatly directed to the needs and background of western students. It was felt that a different attitude to the Bible was needed and a greater recognition of what was characteristic in the Indian approach to religious truth which was now strangely lacking. The failure of pastors to grapple with the problem of the Christian education of children and then failure to make the Bible interesting to youth were mentioned as outstanding deficiencies.

Although the movement towards union of the Churches had succeeded in the South and was proceeding steadily in the North, this did not necessarily touch the fundamental question of the spiritual life of the Church itself. The fact that vast masses of Christians had received no religious instruction to speak of, and that the majority of Christian children had still no kind of Christian instruction, called for a new development of Bible schools and

Sunday-school work. The teachers themselves were not adequately equipped for religious teaching, nor were they usually enthusiastic about it, and generally speaking parents also were not interested.

There are a few areas where these difficulties have been largely overcome, as in the case of the Mar Thoma Church. There has been no such development in connection with any other Church in India and it stands out as an example which all can follow. The several Churches need to stand behind the work of the Indian Sunday School Union, not only to help to support its activities but also develop their own organization.

THE question of the provision of Christian literature is still one which has received no adequate answer. In every area more books have been prepared for publication than can be published even with a subsidy. In the Tamil area alone about seventy books are held up for lack of printing facilities. Every branch of the industry except, apparently, the writing of books is far behind the most modest requirements. The two great problems are capital and expert management. Without adequate capital for production and distribution no further progress can be made, and without trained personnel at every stage of the industry no adequate work can be turned out. The industry of book production is now a highly skilled one and enthusiastic amateurs no longer ought to try to direct it. Already Christian literature has fallen far behind communist and other propaganda and instead of improving is getting worse.

It is difficult to disentangle these problems owing to the way in which the Christian community is confused with the Church, th governing bodies of which ofte partake more of the nature communal councils than chur courts. There is a general feelin that "evangelical" bodies ha never made their full contributio This year missions described evangelical have formed themselv into a National Evangelic Association which seeks to act as common platform between t evangelicals of the Churches an themselves, and also to wo against further divisions in t ranks. This is an excellent mov even if it mainly concerns t foreign personnel. It must eve tually spread to the Indi Churches associated with the evangelical missions. In view the challenge above referred these Churches would be w advised to close their ranks an form a united evangelical Chur for India. If this is not done c can have little confidence in t seriousness of any evangeli association of the missio concerned. No one is grea interested in what "foreigners" in India to-day, but they a interested in the work of a indigenous group.

THERE are many other proble affecting Church and Miss in present-day India to which I c not now refer. One encourag thing in the present situation is t Indian Christians are becom their own critics and the Church a whole is being brought face face with the fundamental spiriti needs of its own situation. As faces its own internal needs a confronts an antagonistic Hindu which challenges its right to exis will be thrown back more and m on God's power and upon the which He gives.

Wanted! More effective printed propaganda

Evangelism and the Printed Word

J. Blair-Fish

the world to-day, where rival eologies compete for the souls the present and coming genera-, using every available tech-e for propagating their creeds. as become all-important for e in the Christian camp to make ller and more effective use of rinted word in order to present Christian faith to the many who gnorant of it, or merely indif-it to it.

we compare the situation ronting the Christian Churches he home and foreign fields, vill be seen that there is iderable similarity: for in country barely a tenth of the ulation are members of any rch and only a small proportion nose so associated can be con-ed as active, evangelizing bers. The task in the home is much the same as in those tries where missionaries are ged in converting whole popu-ns to Christianity. Where there much ignorance of the whole ent of the Christian faith, the um is likely to be filled by ever faith is most actively pro-ted, and the choice to-day is r Christianity or Communism. have seen how in recent years latter has swept through one try after another, "turning the d upside down" as the early stians were accused of doing. since Mohammedanism swept o the walls of Vienna has the zed world been in such peril ow.

the foreign field, evangelism is ed with a considerable amount ducative and devotional litera-

At home, both the need to gelize and the importance of effective printed propaganda is being increasingly recognized at Christian headquarters but, with notable exceptions, little is being done at the circumference, in the parishes or other areas served by the Churches. Let it however be said at the outset, that no amount of literature can ever take the place of personal effort backed by prayer. Nevertheless, the printed word can be a powerful auxiliary and will sometimes get past the door that is closed against the visiting evangelist. The right sort of Christian literature is needed not only to influence those who seldom or never enter church or chapel, but unhappily it is also needed to educate many of those who support the church by attending its services. A much greater sense of responsibility is needed towards the non-church-going in the community, for it cannot be yet said that evangelism is accepted as a normal part of the Christian life. One may be called a keen church member without ever attempting to win a neighbour.

The number of those who are interested in Christianity without being associated with any Church is insufficiently realized; but the figures given in the Report *Christianity and Broadcasting*, indicate the existence of a field ripe for harvesting. It states that nine millions listen regularly to the "Sunday Half-hour" on the Light Programme, and that in all some thirteen million (and these overwhelmingly "working class") listen to Sunday religious broadcasts—that is roughly four to five times the number of those *in* the churches. What a challenge this should be to the latter.

The literature which the Churches need for their work consists of books, pamphlets and magazines, and these may be broadly divided into two categories. First, there is what may be designated the "ready made," which is primarily intended to educate and stimulate those in the churches, giving them a deeper knowledge of their faith and their responsibilities as Christians. Literature of this sort reaches the churches from headquarters, the missionary and other publishing agencies. Secondly, there is the literature which should go out from the local churches to the communities for which they are especially responsible. Most of this latter sort should, wherever possible, be specially written; for the locally produced magazine or pamphlet makes a more personal appeal than any other sort.

Printed matter of the first kind ranges from simple coloured cards and primers for Sunday-school use up to erudite books appealing mainly to scholars. In between, there is no lack of excellently produced and popularly written books and pamphlets intended for the average reader. I think it is safe to say that a considerable proportion of adult church people are hardly aware of the rich provision available, and seldom read thought-provoking publications. The circulations of popular newspapers are astronomical when compared with those of the weekly church papers.*

*In one small town the local news agents gave me returns for their newspaper sales: 39 religious newspapers were sold weekly, against 1,660 daily newspapers. As the daily papers appear six times as often, the ratio is about 1 religious paper to 240 others. Similar figures from a suburban public library show that books classed as "religious" accounted for only 0.5 per cent. of the issues.

It is true, as C. S. Lewis has point out, that to-day "the Christian is enemy-occupied territory." To so situated, ignorant and therefo unarmed, often even indifferent the perils of the position, is serio indeed. It should be the concern every professing Christian.

THERE is great need therefore stimulate church people in eve age-category to read and learn a normal part of their religious li so that they may keep abreast current thought and of develo ments in the whole Christian fie In practice this may mean subscri ing to one religious paper and t reading (and if possible discussin at least one selected book a ye It is undeniable that the Church are burdened with a dead weight members who seldom take stock themselves, and who make little no advance in the mental spiritual realm from year to ye It matters tremendously wheth the Churches of to-morrow are be markedly different: wheth their members' mental and spiritu advances will match the advanc taking place in the secular fie The importance of reading and being well-informed needs to insisted on: yet it is seldom t subject of any pulpit discourses.

Two things ought to be accep as essential items of any chur equipment: a small library carefully selected books, and church bookstall. The latter m be partly for the benefit of th of the community for whom ancient churches are only bui ings of architectural interest to visited on weekdays. There shou always be some pamphlets av able to explain what a church rea stands for, not in the past alone, chiefly in meeting the deepest ne

the people to-day. Christian entists, Seventh-Day Adventists, l some others whom orthodox ristians may regard as peculiar, ke the fullest possible use of the nted word in their reading rooms l bookshops. We have some- ng to learn from them.

UT there is one other type of propaganda which the urches, the instructed layman l every zealous member can use an effective instrument for con- ing the Christian message to se who are on the fringe of the rshipping community. I refer to local church magazine, more nmonly known as the parish gazine, as it is peculiarly ociated with the parochial anization of the Church of gland. The possibilities of s medium, if of the right t, are almost limitless. The urch of England alone has over thousand such magazines and it stimated that each month nearly ee million copies are printed, ching perhaps twice that number people. During the last year or there has been an increasing ognition of the value of these nble productions and attention been given to their improve- nt, both in regard to contents and ndard of production. But the jority of them are still almost the thing that any non-church man woman would choose to read, l their appeal is almost entirely those *in* the churches. They ght to be far more used as a dge between those in our rches and the greater com- nity outside. Their possibilities instruments in evangelism are very inadequately realized. nmunity sense is strong, and alty to the local paper, secular or Christian, or a compound of the two, is something which gives such productions an advantage over similar journals from outside. But such magazines, if they are meant to appeal to the non-church-goer must be more attractively produced, and be written in the freer style of the popular secular magazines and newspapers. The church magazine which consists mainly, or entirely, of a record of church meetings, written (and I hope I may say so without offence or irreverence) in "parson's jargon," is not likely to attract many readers from outside the churches. One which records also, with approval or disapproval, what is happening in the community—which in any case ought to be the concern of the Churches—and which spices its record with kindly humour, is far more likely to get read by the Johns and Marys who make up the bulk of the local population. What John and Mary want above anything else is to be convinced that Christianity is relevant to life as they know it in the home, the office, or the factory; and that the Churches are interested in them personally. Very few church magazines seem to achieve this.

Anyone who has regularly perused a representative number of the magazines issued from our Churches will agree with one writer's description, "The dreariest literary productions of the day." (To describe some of them as in any sense "literary" is some exaggeration.) It is truly unfortunate if the Churches and the people in them are judged by what some magazines print, even if we accept the explanation sometimes given that the magazines are only meant for the faithful who attend church. The dullness which is perhaps their

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ost common characteristic is rtly due to their being edited and oduced by one very much over- rked man—the parson—who is lined to leave the job over to the t possible minute. He may have flair for writing: he may look on oducing the magazine as one of e major trials of his life. The ult is no better than one might pect. Yet, if these magazines are be used to influence the non- rshipping members of communi- s, simple teaching articles should included as well as news and mmentaries; and a place should given for recording Christian periences. It should be more ly realized that we have to con- ice the indifferent that the ristian religion is the answer to e complicated problems of living: at it is the only answer to the laise afflicting individuals and mmunities. Writing of the latter pe will generally be far more ective when it comes from the ns of the laity rather than from clergy; though there is ample pe for both. The former may compared to the grateful patients o praise the hospital and the ctor who has cured them of a lady. Such testimony is more nvincing than anything else to se whose symptoms are similar.

It seems almost incomprehen- le that anyone editing a church gazine should at any time be velled for lack of matter to print. t such not infrequently seems to the case, and little attempt is ng made to enlighten a very neral ignorance in those uncon- cted with our churches. The mary need is to present our spel as news—which it has been m the beginning—and to relate it present needs. Secondly, it is portant to say what is happening on the Christian front in this and other countries. Scissors and paste may be the solution for the over- pressed editor. If he reads and looks around he is sure to find abundant material for filling his pages and lack of space, rather than lack of material, will be his chief problem.

IF it is agreed that our church magazines ought not to be written solely for the converted and wor- shipping section of the local community and that the majority of these magazines make little appeal to others: what ought to be done to improve them? I suggest that the work of producing should be shared. The ideal arrangement is to form a committee from whatever talent is available, meeting monthly to deal with general policy and the contents of each successive issue. Membership of such a committee need not be confined to those of the Church. The advice and active participation of outsiders should be welcomed and help may be sought and obtained from experienced people representing the local Press, printers, librarians, and teachers, whether they are church-members or not.

It is extraordinary how seldom the clergy are willing either to dele- gate or share the editing or managing of their magazine. The vicar of one London suburban church told the writer that he was shocked at the idea of committing such a responsible task to church- members; in no parish he had been in were they capable of accepting the responsibilities. Oddly enough, at the same time I received a letter from the vicar of a north country mining parish who wrote, "I was astonished to find how readily my people took to writing their own

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agazine." I received copies of
en production. The parson-
ited one made dull reading, but
e one from the mining parish was
ll of interest. Of course, one
nnot make any hard and fast rule
this matter, for conditions vary
ormously in different places. The
portant thing is to utilize all the
ailable talent; to make the maga-
ne speak for the whole Church
d not to assume that there is only
e person who can do the job.

Good print and illustrations play
important part in getting the
agazine read by the community.
ne subject of format is a big one
t there are numbers of books
nich will help those who require
formation on effective layout.
n attractive cover in colour and
least one or two illustrations are
sirable. Once-used blocks can
nerally be obtained at a nominal
ice and sometimes for nothing
om the missionary societies, the
al Press and others.

Church magazines, however
od, will not sell themselves, and
e organization of an efficient team
voluntary canvassers and distri-
tors to sell in the church
ighbourhood is essential. It is
portant to realize that (1) print-
g costs per copy go down as the
mber printed increases: (2)
vertisement revenue increases
th increased circulation, and (3)
les will increase if the price is low.
is legitimate therefore to assume
at the more the sponsors of a
agazine concern themselves with
tting it into every home in the
strict, the more it is used for
angelism, the less the financial
k will be. As an instance of what
n be done, the example of a
ndon suburban church may be
en. For years only 300 copies
their magazine were issued and
almost entirely to church members. After the magazine was improved and enlarged, sales went up with a bound until it was found necessary to print 4,000 copies monthly. The magazine is sold for threepence and prior to the recent increase in printing costs was making a useful annual profit. This very satisfactory result is mainly due to a large team of canvassers who cover the entire parish.

THE canvassers, or distributors, each responsible for a road or section of a parish, have great opportunities offered in the course of their rounds. They enter into conversation with the householders and often discover homes where physical or spiritual sickness requires the help which the Church can supply. A visit from one of the clergy naturally follows. The canvassers, who like many church-people find it difficult to talk about religion, play a valuable part by bringing the Church to those in special need.

In these days of constantly increasing printing costs, it is increasingly difficult to make small magazines pay their way, and a decision may have to be made on increasing the price, or selling at some loss as a service which the Church desires to render to the community. If the evangelistic aim is the *raison d'être* for having a magazine, the question of cost should be, within reasonable limits, a secondary consideration, and church-members should be willing to budget for a loss, just as they generally are willing to contribute to any other missionary work. Church-members should, if necessary, be prepared to pay more than outsiders, and there is no justifica-

(*Continued at foot of next page*)

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tion for refusing to consider an increase of twopence or threepence a month for a good magazine. Unfortunately, too often church councils object strongly to any increase in the customary price. It is said that the Communist Party supported *The Daily Worker* to the tune of some £3,500 *a week*. I do not know what this works out at for each member of the Party, but I suggest that it may be an example to Christians and indicate that neglect of publicity leaves the field in possession of the enemies of the Christian faith.

In the final analysis, what is done or left undone is an indication of the vision and zeal of particular congregations—a measure of their regard for the neighbour whose good should be their concern.

The World To-day

E. J. Bingle

e Rising Sun

THE changes in Japan consequent on the departure of General MacArthur are bound be serious if not so catastrophic the manner of the General's dissal. It is reasonably certain that evival of Japanese nationalism is e, perhaps overdue, and the ssibility of Japanese rearmament, ough contrary to the constitution, likely to accentuate it. This vement will test the fabric of the wly created Japanese democracy y seriously and we may well see evival of the old evils. Meanile Japan still remains open to ristian evangelism, and in this vement literature has a specially nificant part to play since the panese are an almost wholly rate people. General MacArthur ped to create favourable condins for Christian work in Japan t it is not certain how much ger these favourable conditions l persist.

nditions in China

The reports published in *The nes,* and other newspapers, of lings and mob justice in China ve been confirmed by private servers. The animosity displayed l seems to fall more heavily on man Catholics, especially on ssionaries from the United tes. The reasons for such secutions are obscure but they m to arise from a feeling that the olution is not proceeding ckly or smoothly enough; the ople's Government is engaged in itary activities which are tending renew the old inflation, and the at achievement of economic bility now appears to be in jeopardy. China is said to be in the grip of fear of American aggression, the result of events in Korea and of deliberate propaganda; this will undoubtedly have serious repercussions on the Churches. The desire to clear themselves of any taint of " Imperialist " connections, and an understandable measure of accommodation with existing conditions, may lead to more statements of which we have had samples already. It is reported that some Churches are already in the control of progovernment elements and this tendency may increase. Meanwhile it is of the utmost urgency that our sympathies and prayer should be concerned with the Church in China and the people of China as a whole, that in circumstances of incredible difficulty the Church may remain faithful and make its witness—and that the harvest of the present may yet be reaped.

Entry into Asia

We receive from time to time reports of the work of the Far East Broadcasting Company, an American organization for broadcasting Gospel messages from its centre, Christian Radio City, in Manila in the Philippines. It works with five transmitters and uses tape recorded Gospel messages in Cantonese and Mandarin for entry into China, and others in the languages of Viet Nam (French Indo-China), Indonesia, Siam, Malaya and Japan. Plans are afoot to increase the time occupied up to twenty-six programme hours a day in thirty-two languages and dialects.

The results of such work are literally intangible and incalculable.

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WHERE THERE'S NEED . . .

The Salvation Army

These efforts have already raised some opposition which takes the form of jamming their wavelengths. It is perhaps significant that these experiments with the newest forms of propaganda are the work of conservative Christian groups in the United States. It cannot be doubted that in a time of curtains and closing doors there are ways and means available by which some degree of penetration is possible.

The Peoples of India

The preliminary results of the recent census of India have now been announced. It is estimated that the population is almost 362 millions, that there are nearly ten million more men than women in India, that there are seven and a half million displaced persons in India and that this figure is tending to increase. The province with the largest population is Uttar Pradesh (formerly the United Provinces) with sixty-three millions. Delhi has grown phenomenally in size. The total increase in India since the last census is forty-two millions or 13.4 per cent.

India now claims 15 per cent. of the world's population, second only to China with 19.4 per cent. of the total population of the world.

These figures, striking as they are, are in line with what has been known for years past; they present a whole range of problems and challenges, many of which are not new, but solutions for them have not been found. One is the challenge of food-supply; some parts of India are now suffering famine conditions, but India generally suffers dearth which increases with the rapidly growing population and its increasing sources of supply. The challenge to evangelization of these rapidly increasing millions remains with us and has not been adequately grasped, let alone dealt with.

Indian Ecumenics

FROM the economics of India's population and food-supply to the relations between Churches, Missions and Christian groups within that sub-continent may seem a large jump but there are significant happenings of late in both spheres. In January of this year was formed the Evangelical Fellowship of India by the delegates of some twenty missions.

The impulse to this new association seems to have come from the visit of two leaders of the American group, the National Association of Evangelicals, though the constitution was framed under the chairmanship of the secretary of a British society. The new association includes churches, missions, Christian groups, and individuals as members. It does not urge its members to withdraw from the National Christian Council; it regards the National Christian Council as a co-ordinating body, whose function is surveys, reports and united action, whose weakness is its lack of a common theology. The association sets forth as the first priority the need for revival of spiritual life in the Church in India. There are, it believes, specific evangelical tasks which can only be done in India under the aegis of such an all-India organization.

Alongside this, another group has been formed in India with the title of the India Bible Christian Council. It appears to consist of three missions, the Missionary Bands of the World, the Rural Evangelistic Mission, and the Independent Board for Presbyterian

Foreign Missions, and is a branch of the International Council of Christian Churches. It is implacably opposed to the National Christian Council and all its works; apparently the disease attributed to the National Christian Council is not the lack of theology but the adoption of a totally wrong theology. In strength and vehemence of language the new group makes up for its lack of numbers; it is understood that it is likely to grow upon pressure from American supporting groups and missions. Let it be said that it is not our business to pass judgment on these activities, except where they proceed, as in some cases they do only too obviously, from a manifest lack of Christian charity.

Christian people have every right to form groups to express and defend fundamental convictions. It is nevertheless heart-breaking that in the given world-situation those who claim the name of Christ should be organizing into groups which, even if they do not begin as such, tend to become competitive and hostile and mutually destructive. Oh! the pity of it.

Between India and Pakistan

An illustration of the difficulties which persist between India and Pakistan comes with the news that it has been decided to appoint an Assistant Bishop of Dacca to cover Eastern Pakistan which has hitherto been part of the diocese of Calcutta. Since it is almost impossible for an Indian to travel regularly across the frontier it is necessary that a European should be appointed. The funds needed for the new creation are in part available, but they exist in Calcutta; there are no arrangements by which money can be transferred from Calcutta (in India) to Dacca (in East Pakistan), on account of the non-devaluation of the Pakistan rupee. Doubtless these troubles will be surmounted one way or another, but they are all unnecessary and they are undoubtedly hindrances to the spread of the Gospel.

ON a larger scale it has become necessary to split the National Christian Council of India which formerly included Burma. Burma has a separate Christian Council, and now Western Pakistan is to have its own autonomous Christian Council. It is not possible for Pakistan as a whole to have a single Christian Council, since its two halves are separated by a thousand miles of Indian territory. Eastern Pakistan therefore desires to keep its links with the Bengal Christian Council, though the rising national consciousness in this area may tend to sever these two groups. Western Pakistan will almost certainly have its own autonomous Christian council with international affiliations. The basis of these new councils is not altogether a very stable one: they have to be financed largely from the West and the number of Christians within their area is not above half a million. Here again the fragmentation which seems to be inevitable with growing nationalism seems to impose difficult economic and cultural limitations on the activities of Churches and Missions. Yet it cannot be doubted that it is only within the limits of such intense and narrow national consciousness that Christian work can now be carried on.

Persian Outburst

The spectacle of a government in Britain pledged to nationaliza-

tion resisting a government in Persia pledged to nationalize an oil company whose chief shareholder is the British Government itself has elements of the ludicrous in it, were it not for other more serious shadows which are cast on this distressing affair. It may be recalled that a Persian government not so long ago nationalized mission schools. Since then, in spite of this serious loss, other forms of Christian witness have been developed and Persia is still a relatively open Moslem country. But it is likely to become, as it has been so often before, the diplomatic battleground of the contending powers, if not an actual area of battle, in which it will become less and less possible for the word of Christ to be heard.

The Palestine Refugees

At a time when fresh conflict seems likely to break out between Israel and Syria, the refugee and relief organizations of Christian Churches and Missions have been meeting in Beyrout to discuss afresh what help is possible in face of overwhelming need and how such help can be raised from Churches, governments and philanthropic persons. Such need is all-embracing and may be illustrated from a letter of the Bishop in Jerusalem who recently visited the Gaza strip:

> "But the problem of Gaza is somewhat appalling. I found that other Churches beside our own were in some difficulty as to whether it should be attached to Jerusalem or Egypt, and that all alike were overburdened with the refugee situation. There are over a quarter of a million people, 225,000 of them refugees, crowded into this narrow area of twenty-five miles by five, with a harbourless sea-coast on one side, a hostile Israel on two sides, and a not too welcoming Egypt on the narrow fourth side. They can neither get out nor live where they are save on the charity of the United Nations. And that must come to an end some day. What then? The refugee problem (and the ecclesiastical problem) in Gaza is insoluble until the political problem is settled. Meanwhile an important Mission station is losing its mainstay of many years, has no resident ordained man, and is not even sure where to look for visiting clergy. Spiritually, as well as physically, they are in danger of being left to starve; U.N.R.W.A.* rations are being reduced, U.N.R.W.A. "works projects" are being suspended for lack of funds, and now it seems that the Church can give them neither priest nor lay reader."

Ecumenical Ethics

When Churches discuss their divisions with each other, it is commonly on matters of doctrine and church order that discussions centre. Ordinary men who make up the mass of church members are commonly unlearned in these matters and are not always convinced of their relevance to ordinary life. But ordinary people, outsiders as well as church people, are aware of other differences between the Churches which are more nearly relevant to daily life. It has become increasingly clear in the evidence which representatives of different Churches offered to the Royal Commission on Gambling that there were serious divisions between the Churches on the ethics of gambling and in the practical application of their ethical principles. A debate in the Church Assembly on the same subject, though on a separate report,

*United Nations Rehabilitation Works Administration.

revealed serious divisions within a single Church on this subject.

Similar differences are evident between the Churches, and to some extent within the Churches, on the questions of alcoholic drink and of divorce, while the moral issue of pacifism cuts right across denominational lines. All these are matters which affect ordinary people, whether churchgoers or not, in the day-to-day business and pleasures of life. The fact that the Churches speak with such divided voices must be puzzling, to say the least, to the outsider; to those inside the Churches it seems to be accepted only too readily that these divisions and confusions are natural and inevitable. Whether they spring from theological differences or from inherited traditions, from social or even geographical differences, are matters for discussion and possibly something more. We speak only too easily of Christian witness without recollecting that Christian witness on matters which touch ordinary people very closely is a divided and confused witness. Is not there need for an ecumenical approach to Christian ethics? Differences of opinion and application there will always be, and it may be that the first lesson is tolerance, but need these differences be so blatant and confusing? Here is a new ecumenical task.

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Points to Ponder

The Church in China is not defeated: it is a brave and struggling Church, and, in spite of the curtain of silence that has fallen, it calls for the effective, fervent prayers of the Church in all lands. See " Has the Church in China Collapsed? ", p. 197.

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A story of heroism on the 38th Parallel is told in " Welfare Experiment in Korea," p. 201.

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In New Guinea the native Church is acknowledging and accepting its responsibility to evangelize. See " Pioneering in N. Papua," p. 205.

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In " Buddhist Ceylon," D. T. Niles shows how in Ceylon Buddhism, a religion of withdrawal, becomes a religion of expansion. See p. 211.

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As in the Spain of General Franco, so in Colombia, although religious liberty is permitted in the cities, intense persecution is carried on in the villages. See " Persecution in Colombia," p. 223.

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In " Revival in Tanganyika " once again the story is told how many have found in Christ peace and joy and power over sin. P. 227.

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In a thoughtful, controversial, and important article the place of money in relation to foreign missions is discussed. See " Missions and Money," p. 230.

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In ecumenical work camps young people shovel earth and lay bricks because they believe in a witness of deeds. See " Ecumenical Work Camps," p. 235.

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Our Survey Editor, who has just returned from revisiting India, where he was for many years a missionary, sums up the situation as he sees it in " Indian Church Focus 1951," p. 239.

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In " Evangelism and the Printed Word," the author makes a plea for more effective use of the printed word. P. 243.

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" World To-day " gives news and views on present-day trends and events. P. 251.

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